CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY JULY 24, 1841. NO. 1086.---VOL. XX.—NO. 30.

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE ONE MEDIATOR.

For there is one God, and one Mediator between God and men; the Man Christ Jesus. 1 Tim. ii. 5.

The character of a mediator, as the Apostle viewed it, we may learn from Gal. iii. 19. 'The law was ordained by [the ministry of] angels, in the hand of a mediator.' This mediator was Moses. God gave the law immediately to Moses; and Moses communicated it to the Israelites. He was the intermediate agent between God and the people. This circumstance constituted him, *mediator*. And as Moses sustained the office of mediator toward the Israelites, so likewise, does the Lord Jesus Christ hold the same office toward mankind. God gave him a doctrine; 'a commandment,' concerning which the Son said; 'I know that this commandment is life everlasting;' and this commandment he delivered to the world. The Lord Jesus is the intermediate agent. The Father taught the 'Son what he should say and what he should teach;' and this doctrine the Son communicated to mankind. In this consisted his mediatorial character. The Father specially commissioned him to 'tell them words by which men may be saved.' He did this with authority. His instructions were authoritative. Other instructers teach on their own responsibility; Jesus taught by special commission from God. No other man does this. Jesus is an infallible authority, but there is no other. Hence the doctrine of one mediator, and but one. There is but one intermediate spiritual authority between God and men; the man Christ Jesus. To none but to him, are men responsible. They should acknowledge no other. Nor should such authority be assumed by any man or body of men. This, however, has, often and extensively, been done. Popes and Councils; Bishops and Churches; Conferences and Assemblies; Creeds and Confessions; have done this. They have taken on themselves the authority to teach men what they must believe or not be Christians nor the subjects of salvation. They have, of course, assumed the character of mediators. They have placed themselves in the seat of Christ; sitting in the temple of God, as if they had the authority of God, himself.

The iniquity of this thing is manifest. The evils that come of it are manifold and great. One of them is that of the severance and division of the Church. The assumption of this authority professes itself to be for the purpose of union. The consequence, however, is directly the reverse. In order to have union we must have but one acknowledged attween God and men; the authority Jesus.

We may suppose there was a time mankind acknowledged but one Go nite and self-existent. There were then no authoritative mediators. Soon, however, they were introduced and multiplied. There were Osiris and his family in Egypt; Budda and his household in India; Jupiter and his, in Greece and Rome; Woden and his, in the North of Europe. There were now lords many and gods many, and three of the mediatorial and authoritative characters. Now there were different and many religions and consequently division. But let all heathen nations give up their mediatorial gods, and they will come back again to their belief in the one self-existent, and they will once more be united; be of one religion.

And there was a time when all Christians acknowledged but one mediator, the Man Christ Jesus. But in process of time other mediators, and these authoritative, were introduced. There, as we have already stated, were Councils, Popes, Symbols of creeds and confessions, ecclesiastical Assemblies and Conferences. They have interposed their authority between men and the authority of God and Christ. But who uttered the following words and what is the import of them? 'Call no man upon earth your Master, your Father, for one in heaven is your Father, and all ye are brethren.' The sentiment of this injunction is not doubtful. Christians are forbidden to have and to reverence any earthly spiritual authority. They are justly to acknowledge none but that of one who is in heaven. The authority of the Father and of the Son, who, is this respect, are one. They may thus be united. Be of one communion, one fellowship, one brotherhood.

All spiritual authorities between heaven and earth, except that of Moses toward the Israelites, and that of Jesus Christ toward all men, stand on the basis of usurpation and illegitimacy. No Christians should arrogate them. No Christian should submit to them. They have the character of *idols*. When all Christians shall have renounced the authority of Churches, creeds, bishops and all spiritual courts, then they will purify themselves from *idolatry*, but not before. The heathen gods were idols and the sub-gods of nominal Christianity, are not of a different character.

So soon as all Christians shall have acknowledged but one authority, under God; the authority of Christ, they will be in a condition to fulfil the great Christian law, the new commandment, 'to love one another.' They will then fulfil the Savior's prayer, 'That they all may be one.' They will love one another as members of the household of faith, and they will be united on the principle of this faith. Every one who professes to believe that Jesus is the Christ; the only Mediator between God and men, and does not by word or deed contradict this confession, will, by all his brethren, be accredited as a disciple of him, 'of whom the whole family in heaven and earth is named.' This one article of faith gives him the name, and if true to it, gives him also the character, of Christian. Their love for each other, on this account, will greatly preponderate over any displeasure or offence, arising from difference of views in regard to the details of the Christian faith. These are matters of subordinate importance. Every part will then be put in its proper place. Christians approach toward this 'unity of the spirit in the bond of peace' in proportion as they learn to have, in feeling and practice, but one Lord, under God; one Mediator, the Man Christ Jesus; but one authority between them and God, the Father Almighty. It has, in Christians, been a vast and pernicious mistake, to have had any authoritative mediator, other than Christ Jesus. To have had masters and fathers standing between themselves and their divine Lord and the true God. God and Christ have and hold their proper places, and why should man dare or wish to intrude himself into them. S. F.

BIGOTRY, LATITUDINARIANISM, SUPERSTITION.

There is a certain set of words, such as bigotry, latitudinarianism, superstition, employed mostly in matters of religion, and flung by sects and parties at one another, as terms of reproach. Thus used, they are nothing else but the random shots of poisoned arrows and chewed bullets, from the engines of ill-nature and malice. All of them, nowever, when rightly adapted, imply somewhat culpable, and often criminal. Bigotry is a zeal without knowledge, a tenaciousness of opinions, ill founded, and warmly pursued to excess, even to hatred and persecution. Truths, of all sorts, ought to be espoused by a rational mind; and, if they are of the last consequence to human duty or happiness, they cannot be espoused with too great warmths; but can never tend to the detriment of any one, if this leading truth is embraced with warmth proportionable to its beauty and importance, namely, that charity is the first of Christian duties. The true Christian reasons for the fundamental principles of his religion (those I mean which he takes to be such) with all the force of his understanding, but shows, at the same time, that all the warmths of his heart go out in love to the man he is addressing. No spice of acrimony is employed by him; but in regard to such deceivers as labor to pervert and corrupt the principles of simple and well-meaning people, whom he endeavors to guard against their artifice. The deceiver hath nothing left for it, but to call this reasoner a bigot, because he is firm in defence of a divine truth. Into this odious extreme however he will be apt to run, if he is not very careful to temper his warmth with that 'meekness and fear,' wherewith his principles oblige him to 'answer every man that asketh him a reason of the hope that is in him.' Latitudinarianism is that indifference to all religion, which qualifies a man to espouse, or repudiate, any principle or sort of religion, without much caring whether it is well or ill founded. A hereditary bigot is not more blindly attached to the opinions infused into him by a wrong education, ugh

is in one of the clergy, who not only contents himself with being, in like manner, a fool at second hand, but shows himself to be a knave too of the worst kind, by entertaining and covertly insinuating such principles, as he himself hath condemned by his public professions! The latitudinarian, near akin to the sceptic, paying little or no regard to reason, or the word of God, will tell you, that God loves variety of religions among mankind, as if all were equally false or insignificant; and that he will not at the last day ask any man what religion he was of. It is true, he will not, because he knows it already. But it does not follow, that one religion is not better than another, nor that there is not one, better than all the rest, which every man that had an opportunity of judging ought to have chosen, and therefore is accountable for his choice, or for his having made none. This dissembler would needs palm on us his indifference to all religion for an enlargedness of mind. But if his line is longer than ours, it is only made so by its curvature, which leads him this way and that without end, and without fixing him any where. He may truly call himself a bigot to nothing, for, if he believes himself, he hath no principle, and hardly an opinion. There is another, and a wiser sort of man than this, who tries all things, and, by God's blessing, holds fast that which is right. This man hath the use of his senses, and the reason God hath given him. In a due exercise of these he finds little trouble in the search of religious truth. His candor and honesty throw the truths of religion open to him, insomuch that, aided by the word of God, he throws both his understanding and heart open to them, and justifies his choice of principles by as steady an adherence to it, as the bigot does to his, which were perhaps but entailed upon him by an ignorant father, and riveted by an inveterate habit. Though his principles, as certainly they do, point out to him the reduction of his appetites and passions, and a degree of mortification and self-denial, he cheerfully obeys, and trusts God with the consequences. He hates no man for thinking in a different manner from himself; but is ever ready to oblige and serve all men, as far as opportunity occurs, and integrity will permit. Among mankind there is not a more amiable nor a more illustrious character than his. He hath but one thing to guard against, and that is, the danger of sitting too loose as to religion, which a mind once afloat, as his was, may still give in to, as agreeable to the happy liberty he hath so successfully indulged, if the wind of new doctrine, or the current of fashionable opinions, should attempt to carry him away. Superstition, the foible of weak minds, consists in laying too great a stress on trifles, or things foreign to religion. In such minds the infinite importance of religion itself is apt to communicate some share of its own weight and dignity to all its circumstances, and to every thing, that but seems to second its good purposes, to raise its ardors, or promote its effects. In this light, superstition looks like the harmless, but simple child of religion, and passes unsuspected, till, grown up to a degree of strength, it steals the reins from its mother's hands, and drives her out of the house. It begins with observations on spilling salt, on meeting a red haired woman in the morning, on the flight of a bird; but proceeds to an adoration of the moon, and to offer human sacrifices to a fancied deity. This at least is throwing religion off its strong hinges, and giving it those of wire or packthread; but, in its farther progress it throws away the doors themselves, and lays the house open to whim, instead of principle, after which there is no extravagance so wild or wicked, that may not find an entrance, and assume an absolute sway. Hence it may come to pass, that ghosts, hobgoblins, and ideal devils, the forerunners and brokers of a real one, have been believed in, have been impreCated, have been consulted, as powers that know every thing, and could do every thing. Opposite to a mind so wretchedly grovelling, there is another, of high and wide capacity, that having by a right use of reason and a continual application to revealed religion, filled itself with objects, of magnitude immense, hath left itself neither room, nor time, for an attention to trifles. These hardly weigh as the lightest dust on its balance. Its greatest condescension is to astronomy. With systems, suns, and worlds, it sometimes amuses itself, and then only because they are the works of God. To him, to the eternal world, and to the road thither through Christ Jesus, it devotes itself in such a manner, that other things, as too minute for consideration, are lost to its meditations. A creating, a governing, a redeeming, a sanctifying God engages its gratitude, fires its love, confirms its faith, trust, hope, and by its goodness excites its wonder more than by all the demonstrations of wisdom and power displayed throughout the universe. In self-abasement this mind draws near to Christ, and through 'him, the way, the truth, and the life,' struggles upward to the Father of mercies, and the God of all comfort. Folly, sin, and time, are left behind, and eternity strains the eye of faith, till every thing below disappears, and retires from attention. This mind meddles not with the mysteries of Divine Nature, but with those only of its mercy, patience, love; and is not at leisure to quarrel with other men about ceremonies, or metaphysical refinements, or the senseless whims of heretics, or the refractory spirit of schismatics. He is indeed engaged in a sharp controversy; but it is with himself, as a sinner, and with the devil, the world, and his own fleshly lusts, as the enemies of God, and his poor soul. In this he watches with all the severity, prays with all the ardor, and fights with all the vigor, that God hath given him.—*Skelton.*

PRAYER.

Our Savior tells us, that God knows better what we stand in need of than we do ourselves, and therefore orders our words to be few, and our prayers short, when we address ourselves to the majesty of heaven. We ourselves ought to consider how little good it is that we deserve at the hands of God. These considerations lead to modesty and brevity in our devotions, which ought ever to be preceded by meditation. The above serve for reasons in the minds of some infidels, for not praying at all. With these that other precept of our Savior, to pray always, passes for nothing. It is much that they allow his doctrine to be just and right, when it seems to fall in with their own way of thinking. But may not our prayers be short and comprehensive, and yet frequently offered up? It is most true that God knows our wants much better than we do. This is not a reason why we ought not to be sensible of our own wants, of our great inability to supply them, and our continual dependence on him alone who can do it. Hence it is that 'prayer should be made ever unto the great Provider and Helper,' and that He 'ought daily to be praised for' being 'always more ready to hear, than we to pray.' All our addresses to the throne of mercy should be founded on a profound submission to his infinite wisdom; should not be offered by way of information or direction to him, but purely as representations of our wants and weakness, and of a humble sense in us of both. He that hath not this sense, is become a god of his own making, sets up for independence, and if left to his own presumption, must surely perish. To the Fountain of all goodness and power, the weak creature should continually pray, that he may be made stronger; the wicked creature should incessantly cry, that he may be converted; and the good creature, if such there is among mankind, should constantly solicit that he may become better. Not one of these can help himself; the world is more ready to corrupt, than aid him; and the devil is on the watch utterly to destroy him. What then can he do, but turn himself to God, ever present with him, ever full of pity for him, and mighty to save him? Cut off prayer, the sweet and comfortable communication between God and him, and he is lost for ever. This wretched being is not less accountable nor less helpless, for not thinking himself so. How much happier is the devout dependant of God, who hath infinite wisdom to direct him; infinite power to protect and support him; infinite goodness to infuse itself into his self-diffident heart, until it become a heart after God's own heart!—*Skelton.*

LORD BARRINGTON.

As a theological writer, Lord Barrington is certainly entitled to stand high. His learning was correct and extensive, and his diligence and research remarkable; especially in one who pursued investigation of this kind from no professional motive, but merely for his own private satisfaction. He is also remarkable for ingenuousness and candor, in which, as in other respects, he is a model to theological writers, the vehemence of whose zeal for controverted opinions too often evinces not so much a pure conviction of their truth and importance, as the extent to which they have connected the idea of self with the opinions they have once advanced.

'I cannot but despise,' says he, 'the conduct of those writers who will put on the appearance of assurance and certainty in points where they are far from being at that certainty which they affect so much to be thought to have; and every one must have a much worse opinion of those who give themselves this air only to serve private or party views. The first proceeds from a degree of pride, to which human nature is more easily carried; while the second arises from a degree of dishonesty, which has been contracted by lower acts of it, repeated from time to time, till it is grown habitual, and ends in venturing on this high injury to mankind. The first moral virtues of a writer are to divest himself of these enormous passions; to search for truth alone, and to propose his conclusions to his reader with that degree of evidence and certainty, or of doubt and difficulty, which they have in his own mind. He is required to consider himself as accountable to God for misleading any man by the superiority of his talents: and as accountable to his reader for the insolence of endeavoring to impose on him by means of any real or imagined advantage he has over him. If these virtues were practised by every writer, we should receive more profit from the best and less hurt from the worst, than we now reap from either of them; and writing would then be in the best state that this state of imperfection will allow.'

ORTHODOXY AND THE ROMAN CATHOLIC CHURCH.

'I cannot but dislike,' says Mr Lowman, 'the absurd, narrow, and uncharitable notion of orthodoxy, which has too long set Christians at variance one with another. It is highly arrogant in the Papists; because, though the church of Rome asserts, she is far from proving herself to be infallible; and, therefore, though she is tolerably consistent in calling herself orthodox, and all that differ from her heretics, yet she may be out; there may be great mistakes in the decrees and catechism of Trent. But still I can write against their imposed canons and traditions with some temper, because they proceed fairly. They say the Bible, without their glosses upon it, is not a sufficient and perfect rule of faith, and that their interpretations of it are as infallibly true as the word of God itself. Grant them these principles on which they go, and then they argue justly, that a man must believe all that their church believes, in order to denominate him orthodox.

'But that men who separate from this church on the foot of a private judgment; that pretend to no infallibility, and own the Bible to be a perfect adequate rule, that needs no additions to eke it out and make it a complete directory; that men that live and breathe upon this principle, and can justify their own conduct by nothing else; that they, while they are engaged in a pretended defiance to this implicit faith, should yet make their own sentiments and darling opinions the standard of orthodoxy, is both an iniquity and folly not to be endured.

'I never yet could see a list of fundamentals in Christianity. I have heard Protestants, when upbraided by the Romanists for want of unity, plead agreement in fundamentals; and I have heard the Papists hereupon demand such a list; but I never knew any Protestant hardy enough to produce it. That only, in my notion, is a fundamental mistake in religion, which is inconsistent with a good heart and a religious conversation. If a man give any reasonable evidence of his being impressed with the fear of God, and that he is concerned to know and do his will, however he may err, we are not to seat ourselves in God's throne, and, because he is not religious in our way, reprobate him at once, and conclude him profane and ungodly. It will be kind to use all the proper methods we can to convince and reclaim him; but to condemn, anathematize, and censure him as a heretic, and then cry, Away with him from the earth,—this is the very spirit of the Inquisition, and a conduct worthy only of that shameless church who has no bounds to her claims, nor any pity or remorse to those that dispute them.

For the Register and Observer.

CHRIST AS A TEACHER AND REFORMER.

In a former communication, we spoke of the sound discretion and prudence which characterised Jesus as a teacher and reformer.

There is another trait in his character, equally deserving our attention. He was bold and resolute in reforming abuses. He shrunk from no danger or evil to himself which lay clearly in the path of his duty. The evil which he saw, he shrunk not from correcting. The good which claimed attention, he hesitated not to effect. He rebuked corruption and oppression. He exposed hypocrisy, and poured forth upon it, the withering power of sarcasm and denunciation. Spiritual wickedness in high places meet with no favor or indulgence at his hands.

He quailed never before the eye or hand of hardened iniquity. He did not lament and bewail in private over the evils and sins which he lacked resolution to remedy, but went forth with the sword of the spirit to meet and vanquish them, and attacked satan in his strongest holds. He feared not to meet human nature and wrestle with it, though encased in thousand-fold insensibility and guilt. Relying upon the power of conscience, he sent home to its recesses the keen shafts of just and holy rebuke. Friends as well as foes, meet with no indulgence from his true and righteous spirit. He forbore not to warn and reprove through fear that he might lose a friend or make a foe. Never by fear or favor was he restrained from uttering the word which his heart dictated, and his judgment approved. He had respect indeed to circumstances and personal peculiarities in timing and adapting his rebukes. He sought the most judicious means, but he never lost sight of, orfailed to pursue the righteous end.

How different in this respect from many good men now in our midst,—men, that is, with the disposition, but without the courage of goodness—dumb dogs that will not bark, lest their clamor should expose them to danger—with sincere concern for the spiritual well-being of others, but destitute of the boldness which is necessary to make their concern of any avail—cowardly, shrinking from the face of difficulty, or the tongue of reproach—saying, 'it is bad, it is melancholy, but alas! it must be so, men were made so, and misrepresentation, contumely, and ingratitude are all the reward we can expect for attempting to make them better, and embrace what is for their good.' Wise, beautiful and holy discourse distills often like honey from their life, but in act, in act, alas, they come miserably short. The world is little better that they have lived. They live not utterly in vain surely. The light of their example within its narrow regions, shines somewhat, and effects somewhat. But oh, what might they do, what might the fact of their existence avail for individuals and the race, were they like Christ obedient to the Heavenly vision—did they by direct word and act strive to remedy the evil, to remove the sin which they see to exist, and effect the good, the very conception of which proves to be possible, and invests those who conceive with the responsibility of effecting it. They might see that change which they long for, but despair of, did they but dare as Jesus dared, did they but gird themselves, if need be, to tread like him the wine-press alone, and go boldly forth to save that which is lost—to dare and do for truth's sake and for righteousness' sake, for the sake of the crown which awaits him, who, in turning a sinner from his ways saves a soul from death. 'The Holy brethren,' the pure and sweet hearts, 'partakers, ye also, of the Heavenly calling,' why will ye not in this consider the Apostle and High Priest of your profession, Jesus Christ? Why will ye not go forth, and plead, and do, and suffer, and if need be die, for the good which your hearts conceive? Why, not, when for its sake, whoso loseth his life shall find it? Oh, what a blessed day might speedily dawn upon our race, were every heart which possesses the affections of Jesus, nerved also with his courage, his fortitude, his self-denying energy of soul! How much of sweet and holy impulse, how much of pure and lofty affection exhaust themselves in passive contemplation of the sin and wretchedness that is, and the holiness and peace that ought to be! Alas! when shall Christ be truly formed within us? When shall his spirit be so incarnated in the persons of those who call themselves his disciples, as that his word may indeed have free course and be glorified? What avails it, my friends, that we read his word and reverence his example, if we do so little to perfect the generous work of philanthropy which he began—if through our cowardice, our love of ease, our dread of satire and reproach we do so little to spread the blessings of the gospel among our race? If Christ should descend now into our midst, would he find faith among our little band? Would he find that faith, which, instead of satisfying itself with the contemplation of possible good, made him sacrifice himself for its positive attainment? How shall his gospel be effectual to its benevolent purposes, but in the lives and efforts of its professors? And what do we Christians, as we call ourselves, more than others? What are we doing for Christ and God and our race, what for truth and righteousness and peace? Are we faithful and bold in bringing the solemn truths of our religion to bear upon the state of society in which we live? Is this indeed Emmanuel's land, or likely to be by any efforts of our own? What is it that we call to remembrance to-day in this solemn rite?* What claim have we, by sympathy and co-operation with our master to sit at his table, and call ourselves his friends? Can we call to mind any distinct and earnest effort which we have made for the cause of truth and righteousness since we last communed at this table? If not, why are we here; Alas, if not with the confidence of devout, let it be at least with the purpose and design to imbibe somewhat of the spirit of our master, the spirit which made him dare and endure all for our sakes, the spirit which caused him to die that we might live. And let us pray for the same mind that was in him—that as he went forth in faith to wrestle with men's sins, and 'make less the sum of human wretchedness,' we may have grace to go and do likewise,—to be faithful to every pure and generous impulse—to ripen affection into act—to be bold in rebuking sin and encouraging holiness both by precept and example. If thus we pray, if thus we seek communion and sympathy with the spirit of our master, it will be good for us to have been here; and not in vain, shall we have considered these traits in the Apostle and High Priest of our profession, Jesus Christ.

* Preached at Communion.

THAT THERE IS NO ONE COMMANDMENT SO GREAT AS TO DO AWAY THE REST.

'When the Pharisees had heard that he had put the Sadducees to silence,' they should have been the more reluctant to renew their temptation of our Lord. But immediately 'they were gathered together;' provoked, it seems, by this failure, so much the more to persevere in their wicked undertaking. Thus it is that sin hardens the heart. Thus the disappointments we meet with in the world, if they wean not our affection from its vanities, help often, through our pride and ill tempers, to whet our appetite for its enjoyments. These Pharisees now artfully proposed to Jesus a question much debated among themselves; 'Which is the great commandment in the law?' This question, which ever way He answered it, would lead Him they thought, to offend some one party or another. And they would have been glad also to have his sanction for their false notion, that they might be excused, by obedience to some one such great command, in the neglect or violation of the rest. Jesus, instead of preferring one single commandment, answers by a text from Deuteronomy, vi. 5, which contains the spirit of every commandment, the principle on which all must be obeyed. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This,' He adds, 'is the first and great commandment.' Not one which will exempt you from attending to the rest, but one which will constrain you to obey all. 'And the second is like unto it.' For though they asked not which was the second, He adds, from Levit. xix., 18, another like text, 'Thou shalt love thy neighbor as thyself.' This was a rule for all their duty to man, as the first was for their duty to man and God.

After answering their question, He takes occasion, by asking one Himself, to convince them that they understood not their own Scriptures, nor the words of their own king David, relating to the Messiah. That He should be the son of David, they were aware. 'How, then,' he asks further, 'doth David in spirit,' that is, speaking by the inspiration of the Holy Ghost, 'call him Lord?' This they could not account for; because they could not discern between his lowly presence in the flesh, as the son of David, and of all mankind. Thus they were put to silence, as the Sadducees had been before them. And thus was shewn forth the willingness of God to satisfy in mankind all reasonable inquiries; and his purpose, to silence and to confound all perverse questionings of his word.

Let us then ever inquire, not in order to show how much we know, but in order that we may learn to know more. Let us learn, in order to love God more, and to serve Him better. And specially let us be warned, by the words we have now been reading, never unduly to exalt any one part of our duty, by way of excusing our neglect of the rest. Vainly would the drunkard protest, that he is kind and forgiving; and therefore trusts that he may safely indulge in excess. Vainly would the covetous, the malicious, the liar, the slanderer, or the extortioner, set up as their great commandment, that they have given to the poor, that they have adopted some exclusive form of doctrine, or abstained from some few vanities of dress, or amusement, or conversation. These things ought they to have done, and not to have left the others undone. See Matt. xxiii., 23. No one commandment is under the Gospel, any more than under the Law, in such sense the first and great, as that by doing it we may be excused in neglecting any one other. Our duty is no less than that we love God with all our hearts, and our neighbor as ourselves. If we but once truly feel such love as this, we shall feel it as much of one command as of another. If we once truly love God and our neighbor, we shall be as earnest in our desire to be pure and sober, as to be honest and true; we shall be as ready to forgive, as we are to give; as anxious to think no ill, as we are careful to provoke no wrath; as watchful to give Satan no advantage over our souls, as we are mindful to give the wicked no scandal against our name.

Oh let us thus in all things aim at true Christian love. Let us in all remember how God first loved us, and hence learn both how to love God Himself, and how for his sake, and for Christ's, to love one another!

LORD'S PRAYER.

'Thy will be done in earth as it is in heaven.'

We know that God's will is perfectly fulfilled in heaven. The Angels stand ready to perform His pleasure: the Saints are made perfect in holiness: and, because the Divine will is thus accomplished, heaven is a place of perfect happiness. It is the wish and prayer of the Christian, that earth may in this respect resemble heaven: that men may cease from preferring their own pleasure to that of their Creator: and that, as angels are all ministering spirits, ready to fulfil whatever embassy the great Lord of all may assign to them; so men also may learn to do the will of God, by performing all those works of righteousness, which He hath commanded and appointed.

The men of this world earnestly wish for their own happiness; and occasionally feel a desire to promote the general good: But they do not consider, that so long as the will of God is not fulfilled, much happiness is not to be expected. From whence come almost all the pains and miseries which are experienced in our passage through life? come they not from the indisposition of man to do the will of God? May the time soon arrive when the earth shall resemble heaven in holiness: then it will also resemble heaven in happiness. Hasten the time, O Lord, when Thy kingdom shall come, and thy will be done in earth as it is in heaven.

REV. DR OSGOOD, LATE OF MEDFORD.

The subjoined passage from the writings of the late venerable Dr Osgood shows with what feelings he viewed all attempts to abridge the freedom of churches and individuals by the various devices so highly approved by our orthodox brethren.

With regard to theological creeds, whether Presbyterian or Episcopalian, though I embrace their principal doctrines, yet my mind is always in a state of insurgency against their imposition;—*against all subscription to articles of faith enjoined by human authority.* To me they appear as the primary habiliments of the Roman harlot, among her first acts of wantonness. The inspired teachers of the gospel were qualified, and of course authorized, to prescribe. But I feel indignant at seeing men without any pretensions to inspiration, assuming and exercising its powers and prerogatives. The whole mass of church-establishments, hierarchies, canons, creeds, confessions, &c. &c.—are, in my view, human inventions, wood, hay and stubble; nay, worse, so many vile shackles wickedly imposed upon the understandings and consciences of men. The fabrication of these shrines, if not to Diana, yet to human pride and ambition, seems to have been the earliest employment of churchmen from the earliest times. The apostles were hardly dead, when these began to display their aspiring temper; and the probability is, that they will never cease their usurpation, till the great head of the church shall appear in person to put them down. Their influence in this country is less perhaps than in any other of christendom; but even here, something of the spirit of 'Lord Peter' appears.—It sickens one's very heart to hear every sectarian boasting, in the face of the world, from the pulpit and the press, of '*the perfect system of* OUR CHURCH.'

Whatever difficulties and obscurities may attend some parts and passages of the scriptures, still I am fully persuaded, that they are amply

sufficient to make wise unto salvation all and every one, who studies them under the impression of so great and awful a concern. Proficiency in the knowledge of them will be greatly facilitated by a spirit of lively and fervent devotion. To *candidates for the ministry*, nothing can be more important than such a spirit. It should form their habitual temper, daily warm their hearts, and animate their studies.

Who swerves from innocence, who makes divorce
Of that serene companion—a good name,
Recovers not his loss; but walks with shame,
With doubt, with fear, and haply with remorse.
And oft-times he, who, yielding to the force
Of chance-temptations, ere his journey end,
From chosen comrade turn, or faithful friend,
In vain shall rue the broken intercourse.
Wordsworth.

CHRISTIAN REGISTER.

BOSTON, JULY 24, 1841.

ADDRESS BEFORE THE STUDENTS OF THE THEOLOGICAL SCHOOL.

The Annual Address to the Senior class of the Theological School was delivered on Sunday evening, 11th inst., at Rev. Mr Newell's church in Cambridge, by Rev. Mr Putnam of Roxbury. His subject was 'Faith,' that faith which formed the burden of the Apostle's injunctions and of the teachings of Jesus, that faith which is the ground work of the Christian life, the centre of all Christian action.

In the first place, he defined the faith to be, not merely an assent to certain historical truths, not merely a belief in dry, dead facts, not merely an acknowledgement of narrative or history, but an inward perception, an idea in the soul. Christian faith is not merely belief in the works and miracles of Christ as facts, but also a perception of the truths which he revealed in his teachings and exemplified in his life. Christian faith is an inward apprehension, a clear idea and conviction in one's own mind of the reality of the great fundamental moral truths of the Gospel, an interpretation of the whole soul by them,—a faith which is a 'living principle' in the soul, and exhibits and must exhibit itself in works of light and love. It is faith in the Christ, in virtue, in truth, in the soul, and in God, striving within and realizing itself constantly.

What the Apostle calls faith, may be otherwise called an *idea* in the highest sense of the term. He who has a real, true, clear, pervading idea, not vague and partial, but definite and complete, has faith,—faith which is active, faith which may remove mountains and stay or stem the waves of the ocean. To establish this point, the essential activity of real faith, Mr Putnam brought forward numerous illustrations of great power and beauty. He showed that such is the giant strength of a grand idea, once lodged in the soul, and living there, that it will force all the mightiest energies of the man to realize it.

Peter the Great, succeeding to the throne of a people whose condition was as degraded as its population was dense, conceived the idea of a Russian Empire with armies and navies and commerce and men of letters. This idea filled his soul. It moved his will. It nerved his arm. And the grand despotism of Modern Europe, holding in awe a continent, is the realization of that idea.

At the beginning of the 16th century, the Church of Rome was full of corrupt practices and foul abominations. Salvation was venal, and the holiest feelings were mocked by priestly arrogance and licentiousness. Then in the solitude of his convent, a German monk conceived the idea of a more spiritual religion and a purer worship. The idea was not new. It had crossed the minds of others often enough. But it *possessed* his mind. It haunted him day and night, and left him no rest. A short time and he stands before the legate of the Pope, defying Papal bulls and heedless of ecclesiastical thunders. His idea is at work. A century, and millions bless the name of Luther, the Father of the Reformation, the regenerator of religion.

But we cannot adequately express the effect which these and other illustrations had in bringing home the doctrine of the discourse with power to our minds. Those who heard it will not soon forget the description of the drunkard's home, graphic, thrilling, touching, each word full of meaning; and the description of the change in that home which the drunkard first conceives, then determines, then realizes. This is an instance of the highest kind of the power of faith to change the whole situation of man. The moral effort which it requires is tremendous. It is an instance of everyday occurrence to us now, and he who has his eyes open, may read in the story of the 'Reformed Drunkard,' the force of an *idea* when it has fully possessed the soul.

This view of the subject had an obvious bearing on the occasion. For if this faith is at the foundation of all successful effort, it, of course, behooves the Christian minister, who wishes to do his work thoroughly, to have clear ideas of it before he begins; to have a distinct and settled notion of what he is to do; and to have this notion so settled and fixed in his mind as entirely to regulate and determine his will. Vague ideas, half faith, will accomplish nothing in the ministry more than in other professions. A man must see what he is to do, believe that it can be done and it will be done,—and it is already done. To a resolute mind the will is as the deed.

We regret that we have not been able to give a fuller outline of this discourse. We have rarely heard nicer or more accurate philosophical investigation united with more elegant or pertinent illustration. B.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.

The twentyfifth Annual Visitation of the Divinity School at Cambridge took plate on Friday, 16th inst., in the University Chapel. Prayer was offered by the Rev. Dr Ware, Jr., and the following were the exercises.

1. 'The Dissensions of Protestantism go far to constitute its strength.'—Mr George W. Lippitt.

HYMN.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none.

The hand that gave it, still supplies
The gracious light and heat;
Its truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

2. The Reserve of our Savior in the Communication of Truth; the Reasons of it; and how far it may be imitated by uninspired Men—Mr Rufus Ellis.

HYMN.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broad-cast it o'er the land.

Beside all waters sow;
The highway furrows stock;
Drop it where thorns and and thistles grow;
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots, 't is found;
Go forth, then, everywhere.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

Thence, when the glorious end,
The day of God, is come,
The angel-reapers shall descend,
And Heaven cry,—'Harvest home!'

3. The Means relied on by Christ for the Establishment and Perpetuity of his Religion—Mr James I. T. Coolidge.

HYMN.

Forth in thy name, O Lord, we go
Our sacred labor to pursue,
Thee, only Thee, resolved to know,
In all we think, or speak or do.

The task thy wisdom hath assigned
O let us cheerfully fulfil;
In all our works thy presence find,
And prove and do thy perfect will.

Give us to bear thy easy yoke,
And every moment watch and pray,
And still to things eternal look,
And hasten on thy glorious day;

For Thee and thy great cause employ
Whatever powers thy grace hath given;
On earth fulfil our course with joy,
And closely walk with Thee to heaven.

The hymns were sung by members of the School. Dr Noyes closed the services with prayer, and invoked the parting blessing upon those who were now to leave their place of study and enter upon the work of the ministry.

The performers, though few in number, compensated for this deficiency by their able and scholarlike manner of treating the subjects assigned to them, and gave gratifying proof that their studies at the School had not been without profit. They showed a vigorous and healthy tone of thought, as well as correct, clear, and perspicuous diction, invaluable qualities in the present age of sentimentality and dark phrases. B.

ADDRESS BEFORE THE ALUMNI.

The Annual Address before the Alumni of the Theological School was delivered on Friday afternoon of the last week, in the First Parish Church at Cambridge by Rev. Dr Dewey of New York. His subject was 'the office, the professsion, the position, of the clergy.' In introducing this subject, Dr D. took occasion to show that there was a basis for the clergy in the nature of things;—that the proper training of men's spiritual nature, the proper supply of their spiritual wants and the due administration of those religious services which are felt and acknowledged to be necessary for man in his present condition, require a regular, established, professional class. He considered at some length the subject of '*free preaching*,' stated with clearness the inconveniences which must attend it, and showed that for the highest purposes of the Christian ministry it is as inexpedient as impracticable. A salaried and stated ministry alone, whose *business* and *special duty* it shall be to attend to the services of the sanctuary and the pastoral office, will answer the ends which that office and that sanctuary aim to promote.

Dr Dewey then proceeded to consider those respects in which the position of the clergy might be deemed unfavorable.

1st, as regards *clerical labor*. The vast extent of the preacher's topics, the almost unlimited range of subjects which seem necessarily to require his attention, compel him to condense and select, and to reject a great deal that he might wish to present to the minds of his people. The great amount of time and toil which this process demands is at once apparent, and the impossibility of preaching what are technically called 'great sermons,' i. e. sermons full of condensed and labored thought,—week in and week out throughout the year, is evident. No preacher can long bear up under such a trial of his strength and talents;—his mental vigor and bodily health will sink together under the burden. Dr D. therefore recommended frequent use of other topics in the pulpit, such as religious biography—critical expositions of controverted passages,—extemporaneous preaching—which, while they are appropriate to the Church and the Sabbath, are less fatiguing and arduous to the powers of the minister.

And this ministerial labor is made still more severe by the peculiar greatness of its themes: a greatness not found in other professions. For while the more secular callings and professions deal in small things and technicalities,—in the affairs of this world, the minister's subjects are high as heaven and vast as eternity. Add to this, too, the duties of the pastoral relation, sufficient of themselves to exhaust the man, the constant, innumerable, and various calls on his sympathy, and the expectation that his mind will harmonize with all the different minds of the people of his charge. Indeed, when we look at the demands made upon the minister to *feel* in unison with so many and so widely differing hearts, we do not wonder that with many this most sanctifying part of duty becomes a cold and lifeless piece of mechanism.

2d, On the subject of *clerical compensation* Dr D. spoke plainly but forcibly. He showed that the charge made against the ministry of being a 'mercenary' profession is utterly false; that, on the contrary, no profession in proportion to its labors is paid so poorly;—that it is the *only* '*pauper*' profession. He insisted that ministers as well as other men have a right to lay up something for the day when the limbs shall be feeble and the eyes dim, that they, as fathers of families, as members of society and laborers in the world, have the same right to a subsistence, to a competence, to property of their own in fact, as others engaged in more secular pursuits. He strongly repudiated the idea that a minister may be dependent upon the alms or charity of his hearers. He is their servant to serve them in religious matters, and as such is worthy of fair and equitable hire;—not their slave or menial, to take whatever they may choose to give. Dr D. considered this fact, that the ministry were so poorly paid for their services, to be one of the greatest obstacles in the way of their extended usefulness.

3d, The *social position* of the clergy Dr D. considered to be false and injurious. They are expected to stand aloof from other men; to be holier than other men; a certain deference is paid to their station; it is thought to be *civil* to invite them to perform certain religious services;- in short, they are placed, in a great measure, on a different footing from those around them. Public opinion prescribes for them another code of morality and decency than that for men in general. What is all right and proper for the people is wrong for the minister. Dr D. protested against this doctrine, and showed by a logical statement of the case and by various pertinent illustrations the manifold inconsistencies and absurdities into which such a doctrine must lead. In his view, what was right for one man, was right for all;—and the only safe, proper, and Christian rule of morality, for priest as well as people, was that *the good* alone is right. The application of the rule to the present situation of the minister, debarred as he is in a great measure from society, was obvious. The minister needs intercourse with society as well for instruction as amusement. It is his business to preach to and reform and Christianize society;—and how can he do this without first *seeing* and *knowing* society and its wants? Shall unequal or conventional rules keep him from that which gives him elasticity of spirit and relaxation, while at the same time it opens to him more clearly the true sphere of his duty.

These considerations, Dr D. thought, were of peculiar importance at the present time:—the ranks of the profession are thinning, and the increase of ministers bears no proportion to the increase of population. The health, too, both mental and physical, of the profession is constantly failing, and we see many leaving it for other less difficult walks of life. May we not suppose, then, that these reasons have much weight in bringing about this state of things? Is it probable, that young men will readily engage in a calling so full of difficulties and hardships, when so many smoother paths lie open before them?

In conclusion, Dr D. spoke of 'the interest and dignity' of the minister's profession;—of the high character of his duties;—and described with an eloquence and a fire worthy of the subject, the true way in which the minister should look at his duty. He must be something more than a mere formalist, than a mere utterer of set words or sermons. He must look 'into the living truth of things' and speak what he sees there. He must throw off all the trappings which hang about the truths of human nature and the Gospel and present them in their simple, native, unadorned beauty. He must speak of things as they are, of realities, and not deal in barren or abstract formulas. He must be like Jesus, uttering the word with a simple earnestness which forces attention and conviction. Thus doing and thus thinking, there is no danger that his subject or he will ever become *dull*. His words will glow and burn in the hearts of his hearers. One who speaks thus does no small thing. His speech is action and the noblest action. It writes its record in the world and leaves a mark upon the age which time will not erase.

We should do injustice to Dr Dewey did we attempt to convey an idea of the beauty of the language in which this discourse was clothed; suffice it to say, that it was worthy of the author's reputation. B.

ANNUAL MEETING OF THE ALUMNI.

The Annual Meeting of the Association of the Alumni of the Theological School was held at the University Chapel, Cambridge, on Friday, 16th inst., at 3 o'clock, P. M. The following gentlemen were elected officers for the ensuing year.

Rev. Henry Ware Jr. D. D., *President.*
Rev. Converse Francis D. D., *Vice President.*
Rev. S. K. Lothrop, *Secretary.*
Rev. A. B. Muzzey, Rev. W. Newell, Rev. G. E. Ellis, } *Committee.*

Rev. Dr Walker declined a re-election as President.

Rev. Ichabod Nichols D. D. of Portland was chosen to deliver the Annual Address before the Association in 1842.

Rev. Dr Ware was asked to give information respecting the condition and prospects of the Theological School. A brief but interesting discussion was then had upon this topic, and a committee appointed to report at the next Annual Meeting upon the subject of efforts to establish another professorship in the Theological School. Rev. Charles Briggs, Rev. G. R. Noyes D. D., and Rev. George Putnam were appointed on this Committee. A large number of the members of the Association were present, and the Anniversary was one of much interest.

MINISTRY AT LARGE—DR. TUCKERMAN.

We find in the London 'Christian Reformer,' for the present month, a review of a work by W. Cooke Esq., LL. D., M. R. A. L., of Trinity College, Dublin, entitled, *The Natural History of Society in the Barbarous and Civilized State: An Essay towards discovering the Origin and Course of Human Improvement.* The review closes thus:

'Our author, in bringing his work to a conclusion, adverts, with admirable feeling and correctness, to the Ministry at Large, instituted by the truly wise and apostolic Dr Tuckerman, and obviously conceives that it has opened a new vein of precious hope for erring and suffering man. We must not withhold what he says upon this subject, and the length of the extract will be excused for the sake of its importance:

'Though far from believing that creeds and forms are matters of indifference, we may doubt whether proselytism to any particular sect or denomination should form any part of the application of religion to social improvement. What society wants, are the practical, every-day virtues of justice, honesty, brotherly-kindness, gentleness, candor and truth; not the acquiescence of the intellect or the heart in any particular plan of salvation. A proselyting principle carried to excess works double evil; it fosters spiritual pride and confidence in a name on one side; it rouses suspicion and angry passion on the other. No small evil has been wrought in society by the confusion in common parlance between religion and religious profession or denomination; the error respecting the names, has led to error respecting the things. It has led many to suppose that it would be an impertinent interference to give religious instruction to those who do not belong to our own congregation, and the same error has led multitudes to reject such instruction when offered. A professed purpose of proselytism defeats its own ends by the hostility which it excites; and a concealed purpose of proselytism is as base and as dishonorable as any other form of hypocrisy. There is but one legitimate way of enlarging the religious community to which we belong; it is by manifesting the superior purity of our doctrines by our lives and conduct: let us be honest and upright, temperate and forbearing, kind-hearted and true. Pure religion doth not 'strive nor cry, neither shall any man hear its voice in the streets'—it loveth not in word, neither in tongue, but in deed and in truth.' This is the religion wanting for the improvement of society—a religion of kindness and gentleness, and generosity and candor, and modesty and forbearance, and integrity and self-respect and mutual respect.

'That these sentiments will be displeasing to many worthy persons is unfortunately probable; but as they are honestly held, they may be candidly told, without giving an offence to any, save those who confide in the infallibility of their own opinions. 'The snail,' says the Hindoo proverb, 'sees nothing beyond its shell, and believes it the finest palace in the universe.' There are some whose vision is not less limited by the self-sufficiency of their own minds, and from them toleration of a difference of opinion is as little to be expected as it is to be desired.

'The importance of keeping the religion of society, or rather the application of religion to the purposes of society, free from every principle of exclusion, can be fully appreciated only by those who have learned, by practical inquiries, to estimate the number of those to whom religion, save in name, is utterly unknown. In our large towns, from one-fourth to one-third of the population are under no pastoral care, and in the way of no direct religious influence. The causes of their absence from places of worship, and of their being unconnected with churches or religious societies, are many and various. Some want suitable attire; others have removed from one quarter of the town to another, and after having been thus severed from their old religious connexions, are too careless or too indolent to form new associations; the charge of young children detains others; and many are kept away by the pride which deters them from being seen in free-sittings. The author once spoke to an operative who was habitually absent from church, but who was honest, respectable and intelligent, on the impropriety of his continued absence from public worship. He replied, 'I cannot afford the rent of a pew, and were I seen in the free-sittings, my employers would think me so helpless as to be at their mercy, and would reduce my wages.' Some are absent from insensibility and indifference to the claims of religion; others from recklessness, vice or profligacy: finally, some are detained by sickness or old age. The necessity of doing something for the thousands thus left destitute of Christian teaching and Christian consolation, has been strangely forgotten in the schemes of philanthropy.

'The Rev. Joseph Tuckerman, of Boston, was the first who proposed a plan to remedy this evil, by appointing a minister at large, who, without any distinction of sect, should visit the poor in their dwellings, and convey to them the consolations of religion. Those who were chosen to fulfil this arduous duty, were selected from various Christian denominations, for the object involved nothing sectarian. It was soon found that direct religious instruction formed but a part, though doubtless the most important part, of the duties which devolved on a 'minister at large.' He had to encounter misery in all its most harrassing and agonizing forms; he had to see humanity retaining nothing but its form, under circumstances where he could not previously have believed that existence could be supported. How could he hope to make religious impressions, or to exercise religious influence upon the soul, while the naked, shivering, starving body asks for fuel, food or clothing as the greatest of blessings? He was obliged to become their teacher in domestic economy, to show them how they might make, mend and save; to point out the evils of intemperance and extravagance; to aid in the charge of their children, who, if left exclusively to their parents, would neither receive instruction in a school nor discipline at home. He had to prevent the young from growing up in ignorance, lawlessness, vagrancy and crime. To the character of a religious teacher, he was compelled to add that of a domestic adviser; and experience shewed that his services in the latter capacity added immensely to the weight and influence of his instructions in the former.

'But much more was required of the minister at large; he was sent indeed to the poor, but he was sent by the rich, and he found himself in the position of the fittest almoner of their bounty. The minister at large was by the mere force of circumstances brought into immediate connexion with the associated charities of Boston, and thus every exertion of benevolence was hallowed by its union with Christianity. While its beneficent spirit preached the Gospel to the poor, it healed the broken-hearted, it preached deliverance to the captive, relief to the agony of the blind, setting at liberty them that are bruised. 'But by this labor he served the poor not less than the rich; for in distributing charity, he called forth the kindly affections of those he relieved towards their benefactors; he gave them Christian views of the connexion which God has instituted between all human interests and all human duties; and he inculcated the principles which secure fidelity in duty, even in the lowest and humblest paths of life.' The institution has already accomplished great good. It could not fail to do it, for it is founded on the right principle, love towards man *as man*, like that which was manifested in every movement and action of the life of the blessed Jesus. It recognized in every human being, a child of our Father who is in heaven, and did not so much thrust on him a benefit as solicit his brotherhood. No similar institution exists in any part of England, we believe, except Liverpool,* and there it is in its infancy, but in an infancy full of promise.

'The greatest difficulty in the establishment of such an institution, is procuring men who will carry into the work of this ministry a deep feeling of respect for the actual rights and capacities of every individual mind he meets. It may be asked, what are the rights which belong to a condition of ignorance, and dependence, and degradation and sin? And what is the respect which is due to him who has no respect for himself? We reply, with Mr Tuckerman, 'that the capacities and rights of an immortal nature, of a being who must *account for himself* to God, and in whom the objects of the Gospel of Christ can only be effected by *his own free choice* of truth and virtue and duty, have the highest claims to respect, even in the most wayward and debased of our fellow-men.'

'It cannot be necessary to say more on the value and importance of such an institution: experience has proved its practibility, and a very brief visit to some of the most crowded haunts in this metropolis and in the manufacturing districts, will suffice to prove its urgent necessity. How it may be best accommodated to the institutions existing in this country, or connected with them, we presume not to decide; but 'where there is a will there is a way;'—let the spirit of proselytism be banished by the spirit of evangelism, and the religious instruction of the poor will no longer be a matter of difficulty.'—Vol. II pp. 332—337.

We believe that this is a new hope for society; but we feel the difficulties which press upon it, and the strange position in which a Christian minister, with no proselytizing views, must be placed among those who either suspect him or do not understand him. But we are well convinced that the first difficulties will be the greatest; and that he whom nothing can detach from the principle of preaching duties instead of dogmas, and charities instead of creeds, will have his own exceeding great reward in the end, and become a not unsuccessful laborer in what is, in fact, nothing less than a revival of Christianity itself, and of the mission of its all-hoping and all-loving Founder. J. J.

Liverpool.

* Many of our readers will be aware that there are ministries of a similar kind in London, Birmingham, Bristol and Manchester.—REVIEWER.

REV. MR SEWALL AND THE FIRST UNITARIAN CHURCH IN DANVERS.

The pastoral relation between the Rev. Charles C. Sewall and the First Unitarian Church in Danvers, has terminated by mutual agreement. On Sunday last, he delivered a most affecting and appropriate farewell address; in which he spoke of the reciprocal obligations between a pastor and people, in a manner well calculated to awaken reflection on this subject. Unless a people cordially co-operate with their minister, it is vain to expect success from his labors.

It would seem from the following recommendation unanimously voted by the Society, that the kindest feelings are entertained towards Mr Sewall.

'*Resolved*, That we cordially recommend the Rev. C. C. Sewall as a minister of Christ, learned and sincere in his profession, zealous and exemplary in all his public and private duties,—sympathetic, benevolent and kind to the sorrowful and afflicted,—and worthy of entire confidence wherever he may be called.'

With such a recommendation, so well merited as we know this to be, we trust it will not be long before he will find a Society, in which his labors will be more justly appreciated, and more extensively useful. For a few years past Mr Sewall's health has been feeble, but we are happy to learn that it is now fully restored.—*Communicated.*

JOSEPH BLANCO WHITE.

The 'Christian Teacher' for the present month, published in London, contains an interesting account of the late Mr White, who, as many of our readers know, has long been regarded with remarkable interest by not a few in England, and who died at Liverpool in the month of May last. He was born and educated in Spain, and for some time officiated as a Roman Catholic Priest. Subsequently he became an Episcopalian; and some years ago declared himself a convert to Unitarian Christianity. The passages we quote from the notice in the Periodical above referred to will afford some idea of the history and character of this distinguished man.

'Joseph Blancho White, by birth and education, and, for a time, by earnest faith and clerical profession, was a Roman Catholic. Of Irish descent, but a Spaniard by two generations, he was born in Seville, unfortunately for him, the most bigoted and ascetic town in Spain; and there, from his tenderest years, he was subjected to that monastic discipline, that awful influence over the senses and the imagination, by which the Roman Catholic Church usurps the infant mind.'

'These ascetic practices produced their natural effect on a child of excessive sensibility; he was wretched, but he was a spiritual captive, helpless in the hands of his directors.'

'There was not originally any strong impulse in his own nature leading him to become a Priest, but in a country where only the clerical profession have access to more than the elements of learning, his insatiable desire for intellectual pursuits, after a vain attempt to apply himself to commercial life, forced him into the Priesthood. Yet though by nature full of devotional sensibility, and easily brought under the dominion of mere feelings, he was not made for a Devotee, a religious slave; and even in the boy, Reason disturbed the supremacy of blind Faith,—and his earliest years of preparation, with the irrevocable vows of the Priesthood in the distance, were embittered by some faint visitings of that fuller light which afterwards arose upon his soul. These doubts and disturbances he suppressed, or they were suppressed for him, by the usual contrivances of an Authoritative Religion; by ascetic practices, by voluntary efforts to reduce himself under the dominion of enthusiastic feelings, and by studiously inflaming the affections and the imagination to the extinction of the reason. For a time these artificial means prevailed; knowing nothing of Religion under any other form, reared in this hot-bed of Roman Catholicism, and stimulated by his parents in every way that could subdue an affectionate heart, he at last took the vows of a Priest.'

'To exercise the privileges of his office for the benefit of his fellow creatures,' was now the exclusive purpose of his life,—and he neglected no means that the Church appointed for keeping his mind within its power. But the crisis came at last.'

'His temporary unbelief in Christianity was only the necessary result of the view, imprinted by Education, which identified Revelation with Roman Catholicism. When he came to this country he saw Christianity under other forms, not open as he conceived to the objections that were fatal to Romanism,—and his devotional tendencies, which had never deserted him, and had always sought a rest, rejoiced to be again under spiritual allegiance to Christ. What could be more natural than that the Church of England, that great opponent, in profession, to the radical errors of Popery, should receive the first acknowledgments of his reviving faith?'

'He was a convert too remarkable not to be received with distinguished favor by the Church of England. He rose into rapid celebrity,—his writings enjoyed a popularity rarely accorded to works chiefly theological,—the University of Oxford 'in consideration,' as it then declared, 'of his eminent talents and learning, of his exemplary conduct, and of those able and well-timed publications by which he powerfully exposed the errors and corruptions of the Church of Rome,' conferred on him the Degree of Master of Arts by Diploma,—and if he had not made a solemn resolution, as a test of his sincerity, never to accept preferment, it is certain that the highest honors were open to him in this country, as they had previously been in Spain.

It is impossible here to trace at length the long process by which his mind came to the conclusion, that the doctrines of Orthodoxy were not scriptural. That process is recorded by himself, and will, I trust, ere long see the light. It was a conclusion that he resisted as long as with honesty he could. Influenced by his affections, and by his desire for assimilation with those he loved, he tried every means to keep himself righteously within the Church of England, as he had before tried to keep himself righteously within the Church of Rome. This struggle between his affections and the more advanced views of his mind was the source of some of the severest sufferings of his life. He was not a man to follow the cold light of the understanding, unstopped by the thought of what connections it might loosen, what sympathies it might destroy. Those only who saw him intimately could believe, with what wonderful humility so vast a mind made the attempt to conform himself to the desires of those he loved. In a life of nearly seventy years he took two steps, both of them *in the same direction*,—and the interval was filled up by his affections contending against the light that was forcing him away from those to whom his heart still clung. But neither was he a man to make these attempts for ever; enough that he paid the tribute to Christian love as long as honestly he could,—as soon as the failure of all such attempts was manifest, he was prepared to take up his cross, and follow Christian Truth. He became a Unitarian.'

'The true spirit is never long without the encouraging sense of God's presence. Angels came to Christ in that garden. And the promise of his Father to those who love him and keep his word, was not here unfulfilled. They came to him and made their abode with him, and never afterwards left him, even for a moment. I find the following entry made the next day:'

'I am relieved from that mental distress which oppressed me. All my hopes of usefulness have revived. My sense of duty is again attended with courage to perform it. My heart is full of gratitude to God the Father of my Lord Jesus Christ, for this support in my utmost need. Blessed be his name!'

'The rest of his days, a period of more than six years, were spent in Liverpool, during which time his bodily weakness and ill health obliged him to lead a purely mental life, incessantly devoted to the highest departments of Thought,—rejoicing, whenever an interval of strength permitted, in his mental freedom, and in the firmer faith into which his soul rose, when his reason was relieved from the difficulties that had so long clouded his views of God and Christ.'

'He has recorded the fact that from the time of his acting upon his last convictions, his living faith in God and Christ, and his consolations in Religion, were daily gaining strength. He had never been in any dissenting place of worship, and having been always told that he could never bear the coarseness of other dissenters, and the absence of all real devotisn with Unitarians, he was for a time 'afraid that he should be obliged to follow Milton's example, and abstain from public worship.' He came, however, and saw for himself; and for the sake of those in the Church (of whom he thought there were many) who may suppress their doubts by the question, 'but where shall we go?' his experience ought to be made known. These are his words:

'Oh that it were possible that some of my friends would 'come and see;' how much their unjust prejudices would be softened. The Unitarian worship stands on ground which all Christians hold as sacred. What strikes me most of all is, the *reality*, the true connection with life which this worship possesses. All that I had practised before, seemed to be in a region scarcely within view. It was something which I forced myself to go through because I had persuaded myself that it would be good for the soul; yet like an unintelligible and partly revolting charm, it only fatigued, but did not touch the mind, except here and there when the prayer descended from the clouds of theology, and did not adopt the slavish language of eastern devotion. But here the whole worship is a part of my real life. 'I pray with my spirit; I pray with my understanding also.' May I not say that suffering every hour from the bleeding wounds of my heart, those wounds that even my friends touch roughly—I have been already rewarded for acting in conformity with principle? I believe my faith in Christ is stronger—it has more *reality*—it is more a part of my being—not detached, loose, an appendage, hanging on, and almost in the way of real life—but, like an articulated limb, adding strength to the whole of my moral being.'

'He had the strongest sense of the importance of social worship as the purest means of keeping alive in the heart spiritual sentiments of God and of humanity; and, whenever his great bodily sufferings permitted, he never

omitted an opportunity of seeking these connections with his fellow men. Not many weeks before his death he sent for the writer of these notices, early on Sunday morning, and having for days together suffered anguish which cannot be described, he said with tears, which he was too feeble to restrain,—'I wish you to ask for me the prayers of your congregation,—I do not doubt the goodness of my God,—nor do I believe that he overlooks me, or requires intercession,—but my soul longs for religious sympathy,—and I wish to feel that I am not separated from my fellow Christians, nor deprived of the consolations I have always found from social prayer.'

'He had the most real and constantly operative belief in a guiding and protecting Providence, who cares for the individual, and shapes the course of events so as to fall in with the improvement or the happiness of those who seek the leadings of His Spirit. And this faith in a God intimately present to the individual is especially deserving of mention in a mind of so philosophical a character, and that would have revolted from the gross human conceptions of special interferences. He derived this belief in a Providence never absent from the individual, and which was the source to him of unfailing consolation, from the spiritual faith of Christ, that God was a Spirit, and that the soul which sought Him was ever the sanctuary of the Deity. The last words he was heard to utter on the subject of Providence, a few nights before his death, were these,—'that whatever might be the difficulties in the course of this our life, yet in the very direction of those difficulties there were circumstances that were more than compensations for any sufferings that Duty and Principle might bring,—and that though he had never doubted of Providence, he had seen this in his own case more clearly than any Treatise had ever presened it to him.'

'For a time, after his arrival in Liverpool, he was supported by the first feelings of complete mental freedom, and by the thought that, by his continued writings on Religion, he might be useful to mankind,—but when increasing languor and pain took this hope from him, and nothing was left but a life of solitary meditation, an earnest desire for death came upon him,—to be taken away from this world, in which his part was finished. He had no fear of death. He had no fear of any thing that was of God's ordaining.'

'For nearly three months he may be said to have been in a dying state, through sufferings which even those who witnessed could but faintly know; and with a patience whose amount God alone can compute. An idea of the weakness, of the condition of absolute dependence to which he was reduced, is faithfully conveyed in the words of one of his friends, 'that even the tear which the expression of sympathy, or the heart's silent prayer drew from him, had to be wiped away by the hand of another.' This image, properly taken from the higher forms of life, will picture the helplessness that cannot be described. To the necessities of such a condition he submitted himself with the gentleness, the humility of a child, —but it was with the dignity of a child of God, who can receive no degradation from his Father's hands. With something of the unassailable greatness of Christ, when struck by a rude hand, he endured, as coming from God, with perfect simplicity, what without that feeling would have been humiliation worse than death. His filial faith was that singleness of vision which makes the whole being full of light. It was in fact the eye of his soul,—he had no other way of looking upon life. It seemed to belong to the very essence of his being, and not to be liable to the disturbances that proceed from the instabilities of feeling. And all pain, all sorrow, has but a passing time,—whilst where there is a spirit living and shining through them, the resulting fruits of instruction, the weight of glory, remain and are eternal. The suffering, the long probation, was one of the things that are *seen and are temporal;* himself, the noble spirit, is with *the unseen and eternal*. The long watch is closed. The chamber of death, which his presence made a spiritual temple, is silent now; and 'the light which was with us for a while' is withdrawn into the Heavens. Among the last words that he had strength distinctly to utter were: 'God to me is Jesus, and Jesus is God, —of course not in the sense of Divines.' 'When the hour shall come my soul will be concentrated in the feeling, "My God, into thy hands I commend my spirit."' A few hours before death, to the friend who was watching by him in the early morning, he said with a firm voice, 'Now I die.' The long struggle ended so peacefully that the moment of death was not apparent. He died on the 20th of May, at Greenbank, near Liverpool, in the house of Mr Rathbone.

We have not spoken of his writings; of his vast intellectual power; of his ripe knowledge; of his imagination so bold and easy, yet ever so instructive and wonderfully true; nor of his extraordinary command, the most perfect ever acquired by a foreigner, over all the resources of our language; these will manifest themselves; we have preferred to speak of what were the daily sources of his mental life and peace,—of his affections;—of his noble simplicity,—of the infinite value he attached to that sympathy which the world cannot buy,—of his views of man's discipline,—of his childlike rest in God.'

'We rejoice to say there are memoirs, and materials of biography, in which many noble truths are worthily inscribed, and from which many an instructive lesson may be gathered. These indeed will ill supply the living light which is extinguished amongst us. A standard-bearer is fallen in our Israel; and the wisest, the noblest, the tenderest mind amongst us, is with us no more. How poor seems now the love we paid him! How strange seems now our neglect to feed our lamps at that full light! But lately, and the amplest knowledge, the kindest and mightiest aids that one mind can give another, were within the reach of any one of us, and now the opportunity is gone, and we are left to ourselves. Will the morning ever reach our hearts? 'Yet a little while and the light is with you: walk while ye have the light, lest the darkness come upon you.'

Mr White was interred on Monday the twenty-fourth of May, in the burying ground attached to Renshaw-Street Chapel, Liverpool.

The Address on the occasion, of his funeral was delivered by the Rev. James Martineau.

DEDICATION AT ASHBY.

The first parish in Ashby, Mass., having recently re-modeled their house of worship, held appropriate religious services in it on Wednesday, 30th June. The services were as follows. Introductory Prayer by Rev. Mr Chandler of Shirley. Selections from the Scriptures by Rev. Mr Kinsley of Stow. Prayer of Dedication by Rev Mr Wells of Groton. Sermon by Rev Mr Bates, Pastor of the Society. Concluding Prayer by Rev. Mr Abbott of Westford. The preacher, after alluding to the interesting recollections which the occasion awakened, announced his subject to be Public Worship, taking for his text Psalm CXXII. 2. He first spoke of the religious institutions of our forefathers, of the efforts they put forth, and the sacrifices they cheerfully made, to establish and sustain the worship of God, and held up their interest in the services of religion as a worthy and noble example for their children. He then treated of the improvements which have been made in the outward administration of religion, dwelling particularly upon the laudable interest, at present, generally manifested to render our houses of worship more convenient and attractive.

In this connection he spoke of the increased number of houses for public worship in our villages, attributing that increase not merely to a sectarian spirit, but to a sincere wish to worship according to the dictates of conscience and to provide more amply for the spiritual improvement of men. He spoke lastly of some of the purposes to be effected by the public worship of God. Those particularly illustrated were, 1. Intellectual Improvement. 2. Advancement in Civilization. 3. Spiritual Growth and Christian Salvation. The discourse closed by a devout consecration of the improved and beautified temple of worship to God, to Jesus, and to the great interests of christian truth and holiness.

This house has been remodeled by removing the side galleries and throwing a floor across about 10 or 12 feet above the lower floor; making a very commodious and beautiful church above, and providing a large town hall and a vestry below. The Pews which were appraised to cover the cost of the alteration, have been sold at an advance of two or three hundred dollars.

This is one instance of the many which have occurred within a few years, in which our ancient parishes have, with commendable zeal, engaged in rebuilding or renovating their houses of worship. As far as the writer's observation has extended, such efforts have been attended with a decidedly happy influence upon their temporal and spiritual prosperity. That such may be the case in the present instance, the zeal and interest, already manifested, afford ground for confident hope. W.

'PROSCRIPTION IN BOSTON.'

One of the newspapers in this city has stated that the Ecclesiastical Council sitting in Hollis Street Church, refused to receive the testimony of Mr Redman, because he said he did not believe in a future state of rewards and punishments. The statement is not true. The facts as they occurred before the Council were these. When Mr Redman was called, he objected to being sworn, because the members of the council themselves were not under oath. He was reminded that Referees were not under oath, yet were authorized and accustomed to take testimony under oath. In the brief discussion which followed, Mr Redman signified his disbelief in a future state of rewards and punishments, adding that he did not believe he was to be punished in another world for what he might say here. A member of the Council here said that 'it was not necessary to go into the discussion of the opinions of the witness upon this point. If the witness believed in a God, he would give his testimony under the sanction of his regard for the Being whose name was invoked in the oath; if he did not, the administration of an oath would be worse than a farce.' He therefore asked Mr Redman, 'if he believed in a God?' to which he replied, 'the gentleman must first explain what he means by a God; the gentleman's ideas of God and mine may differ.' The witness was here peremptorily withdrawn by Mr Dexter, legal Counsel, of the Proprietors. These are the facts. The statement that the 'Council rejected' the witness has no foundation in truth.

[From the Salem Gazette, July 13.]

On Sunday last, the Rev Charles C. Sewall, of Danvers, delivered his Farewell Discourse to the Society over which he had been settled for fifteen years, on the dissolution of his connection, as their pastor. On this occasion, the termination of his pastoral relation with a people, to whom he had devoted the ardor of his youth, and the strength of his maturer years—in whose happiness and improvement he had become deeply interested, and to whom he felt bound by such various and tender ties,—in whose cause he had buckled on his christian armor, and among whom he had fondly hoped to have laid it down,—on this occasion, he braced his mind to the duties of his situation, and girdling himself in the graceful folds of his phrophetic mantle, he delivered his parting charge in all the faithfulness of truth, and the affectionate tenderness of the Gospel of Peace and Love.

The services were introduced by administering the interesting rite of baptism to his infant son, at the altar where all his children had in in turn been offered.

In his introductory remarks, alluding to the frequent recurrence of similar cases to the present, he traced their usual causes, progress and disastrous effects on the welfare of pastors and communities, and although part of the delineation was drawn from his own experience it was not made in a spirit to call up unpleasant remembrances, or embitter the parting moment. The object was to draw instruction for all, from the past, and impart lessons of wisdom for future use. The duties of a people in co-operating with their pastor in the support and maintenance of religious institutions, were fully and ably considered; and those in the present case growing out of existing circumstances, were suitably treated, and faithfully and affectionately enforced.—The whole services were highly appropriate and fitting, and of a most touching and interesting character.

We do not doubt that a field for greater usefulness will, ere long, present itself to one, so ably qualified to discharge the duties of a Christian minister, and so devoted to the interests of his profession. From the days of the pilgrims to the present time, the name of Sewall has held a conspicuous place among the worthies of New England—it has, in turn, through a bright and long ancestral train, upheld the pillars of State, enlightened our legislative Halls—balanced the scales of Justice, and ministered at the altars of the Most High.—And we congratulate the community, that the stock is not yet exhausted—but in various branches of the descendants, in the different departments of Society, it still retains its characteristic talent, and its disposition to do service, in its day and generation.

*** We are requested to state that *ten dollars*, sent through the Post Office for the treasury of the Evangelical Missionary Society, have been received; also, *twenty eight dollars* from two ladies, for the use of the Divinity School.

INTELLIGENCE.

Population of the United States.—The following table is the first official account of the Census of 1840, yet published. It was furnished to the Senate by the Secretary of State, in obedience to a resolution of that body, and ordered to be printed:

Maine,	501,793
N. Hampshire,	284,574
Massachusetts,	737,699
Rhode Island,	108,830
Connecticut,	309,978
Vermont,	291,948
New York,	2,428,921
New Jersey,	373,308
Pennsylvania,	1,724,033
Delaware,	78,085
Maryland,	496,232
Virginia,	1,239,797
N. Carolina,	753,419
S. Carolina,	594,398
Georgia,	691,392
Alabama,	590,756
Mississippi,	375,651
Louisiana,	344,570
Tennessee,	829,510
Kentucky,	776,923
Ohio,	1,519,476
Indiana,	685,866
Illinois,	476,183
Missouri,	383,702
Arkansas,	97,574
Michigan,	212,267
Iowa Territory.	43,035
Florida do,	54,107
Wiskonsan do.	30,752
Dist. Columbia,	43,712
	17,051,180

Temperance.—The city of Bangor, appears to be going ahead, so far as Temperance and morality are concerned. The Bangor Courier says that a vessel, with rum on board, recently arrived in that city from Boston, but the Captain could not sell it at any price, or even get any person to take it on consignment.

The Courier also says that the Grand Jury summoned at the term of the Supreme Judicial Court, now in session in that city, separated without having found cause to report a single indictment.—*Mercantile Journal.*

Map of the Vicinity of Boston.—J. M. Dearborn has just published a very handsome, and as is believed accurate Map of the Vicinity of Boston. It may be had of the publisher, No. 53 Washington street.

By the law of England, any clerk in the Post Office who steals, secretes, or destroys a newspaper, is liable to be fined, and imprisoned, and the law is strictly enforced. A similar law in this country would do no harm.

Most Extraordinary Transaction—Summary Execution.—The facts that a drover of Kentucky, named Utterback, had been nearly murdered and robbed, and that two men named Maythe and Couch had been arrested on suspicion of being the perpetrators of the outrage, have been already published. Both the accused have already fallen victims of popular wrath, by execution, without trial or even indictment, and while their victim was still alive, and the possibility of his recovery existed. These extraordinary facts were communicated to the Postmaster at Cincinnati, by a highly respectable citizen of Kentucky, who had the details of the transaction from several persons who witnessed them, in the following letter.—*Boston Courier.*

Williamstown, Ky., July 11, 1841.

To Postmaster, Cincinnati:—Dear Sir,—The unfortunate men, Liman Couch and Smith Maythe, were taken out of jail on Saturday, about twelve o'clock and taken to the ground where they committed the horrid deed on Utterback, and at four o'clock were hung on the tree where Utterback lay when his throat was cut. The jail was opened by force. I suppose there was from four to seven hundred people engaged in it; resistance was all in vain. They allowed the prisoners the privilege of Clergy for about five hours, and they observed that they had made peace with their God, and they deserved to die. The mob was conducted with coolness and order, more so than I ever heard of on such occasions. But such a day was never witnessed in our little village, and I hope never will be again. They were buried on the ground; Couch requested his friends to take him to Cincinnati and bury him.

[From the Madisonian.]

Another Case of Arrest and Imprisonment.—The following is handed to us for publication, as a copy of a letter communicated to the Secretary of State. We have no knowledge of the character of the author of the letter, but are informed by him that he had seen the Bishop of Detroit in Rome, and vouched for the truth and soberness of his address to the Government. We are not fully aware of the extent of the power of the Pope over those who acknowledge their allegiance to him, but we had supposed his supremacy was only spiritual, and did not profess to extend to temperal matters, or to the lives and liberties of American citizens. We know not to what conditions Bishop Rese may have subscribed as the price of his liberty, but as an American citizen, claiming the protection of his government, he is entitled to it, unless he has been guilty of some crime against the laws where he is imprisoned.

To the Hon. Daniel Webster Secretary of State:

Sir,—I hasten to make known to the Government of the United States of America, a fact of a serious character, and highly interesting to the national dignity of the country.

The Bishop of Detroit, Michigan, Mr. Rese, an American citizen, is confined in a dungeon of Rome, without communication with any living person, and consequently without the knowledge of the American Minister resident there; a target for the blackest calumnies, and victim of the most atrocious persecutions from his colleagues here in religious matters, he was summoned to Rome toward the end of 1838, if I am not mistaken; and in 1839, when I made his acquaintance, he was confined in a convent under an ecclesiastical prosecution.

On the process being completed, he was ordered to resign. This he refused to do; and then he was thrown into a dungeon, perhaps of the Inquisition, where three other Bishops are lying. There he is overwhelmed with sufferings, and tortured to oblige him to resign, and all possible measures were taken to prevent him from invoking the protection of the diplomatic agents of his own country. A similar case had happened to the Bishop of Philadelphia, Mr. Conwell. But this prelate, whilst in the same position of Mr. Rese, was fortunate enough to make his escape from Rome; and, arrested in Paris, under Charles X., by order of the Pope, was set at liberty through the intervention of the American Minister.

Thinking that the Government of the United State are to took upon their citizens under no religious aspect, but merely as free citizens of this Union, I could scarcely believe but that, in consequence of this disclosure, ready and efficacious steps will be taken to cause the Papal Government to be called to account for such a scandalous abuse of its spiritual power.

I have the honor to be,
Your most obedient servant,
BERNARDUS CASTELLI.

Townsend Female Seminary.—The annual examination will occur on Wednesday, the 28th inst. Rev. Mr Caldicot of Roxbury will address the Biblical society on Tuesday, at 4 o'clock, P. M. Rev. R. H. Neale, of Boston, will address the Literary and Education Society, on Tuesday evening preceding the examination. The exercises, on Wednesday, to commence at 8 o'clock A. M. Friends of the Institution and the public generally are invited to attend.

Effects of Penny Postage in the London District Post.—The revenue in this post (after deducting the receipts on General Post letters collected by this department,) for the year 1838, the last year totally unaffected by the great reduction of rate, was 118,000*l.* for the year 1840, about 104,000*l.* so that an increase of 13 per cent. only is wanted to make the revenue of 1840 to that of 1838. But the present rate of increase is 14 per cent. per annum, so that, assuming this rate of increase to continue, the lapse of another year is all that is required for the complete restoration of the gross revenue of this department.—*London Paper.*

Nominations by the President.—Edward Everett of Massachusetts, Minister to England; C. S. Todd of Kentucky, Minister to Russia; Daniel Jennifer of Maryland, Minister to Austria.

Large fire at Watertown.—A disastrous fire occurred at Watertown on Wednesday afternoon. It broke out about one o'clock, and consumed the bakery of Mr Leathe, where it is said the fire originated, the Unitarian church, (Rev. Dr Francis') with the horse-sheds adjoining; the store of Mr John Clark; one or two dwelling-houses, and the stable, sheds, &c., attached to the Spring Hotel, The sheds were very near to the hotel, which is of brick, and took fire several times, but was saved. The furniture was removed, with much damage, owing to the hurry and confusion incident to the occasion. Mr Clark's store contained a valuable stock of dry goods, groceries, &c., which were principally removed.—*Boston Courier.*

Execution at St Louis.—On Friday, 9th July, the negroes Madison, Brown, Warreck and Sewell, were executed on Duncan's Island, near the city, under sentence for the awful murders and arson perpetrated recently in that city.

From England.—The Caledonian steamer arrived at this port on Saturday last, in just thirteen days from Liverpoool.

The Acadia arrived at Liverpool on June 29th in ten days and a half from Halifax. The Great Western had been 16 days out, and had not arrived at Bristol.

Parliament was prorogued on the 22d by the Queen in person, and a proclamation for the dissolution and calling together a new parliament was issued on the same evening. The Commercial Intelligencer, of Liverpool says;—

'Her Majesty appears to have left it to the country to decide how and by which party it will in future be governed, merely expressing a wish that the result may tend to the general good, and give one side or the other such a preponderance that constant divisions, which are injurious to the public welfare may be avoided.'

The present appearances in regard to the Elections, are rather in favor of the opposition or Tory party; as it is called, and it is supposed this party will come in with a small majority.

The news from other parts of Europe is not particularly interesting. Nothing of much importance has occurred.

The affairs of the East are finally settled. Mehemet Ali, has accepted the firman of the Porte. We have not room now for particulars.

The overland mail from India had arrived, but no farther advices are received from China.

The Loss of the President, ought not to create any want of confidence in steam navigation, for many of our finest ships of war, of the largest size, and commanded by the most skilful, and, in every respect, the most able of our naval officers, have been lost by foundering at sea. For instance, in 1807, the Blenheim, of 80 guns, and the Java frigate, of 36 guns, both foundered off the Isle of Madagascar, and every soul on board perished. The Blenheim had 700 men on board, and was commanded by the brave Sir Thomas Towbridge, one of Nelson's favorite captains, and who was not only an excellent seaman, of great talent and experience, but an officer of science and inexhaustible resources in every kind of difficulty and danger. On board the Blenheim perished Lord Rosehill and Capt Elphinstone, the son of the Chairman of the East India Company. Not a particle of either the Blenheim or the Java was ever found or heard of, and the latter had about three hundred men on board, so that in the two vessels a thousand lives were lost. In 1811 the *St* George, of 98 guns, and the Defence, of 74 guns, perished in coming only the short distance of the Baltic to England. The two ships had about fifteen hundred men on board, and of this immense number only eighteen were saved. The St George bore the flag of Rear-Admiral Reynolds, an officer of the highest merit, and who, with respect to seamanship, nautical science, experience, and undaunted courage and fortitude, had not his superior in the British navy. The details of the loss of the St George are truly heart rending to peruse, even at this distance of time. Scarcely a plank of either of these immense vessels was ever found or heard of. So numerous were our losses by foundering and wrecks, that it was calculated that in one year, 1811, five thousand of our seamen had perished. —[*London paper.*

A Safety Kite at sea.—A trial was made last week at Sandgate, of the Mariner's Safety Kite, by W. Walker, before Lieut. Batt, R N., and several experienced nautical men, and found to answer in every respect the purpose for which it is designed. It may be as well to add, that a wreck having taken place on the 13th November last at Dungeness, when two lives were lost, in consequence of the high sea preventing any communication from or to the shore, the idea of a kite on board the wreck, so as to be lowered at will when over the land, first struck Mr Walker as the most feasible and certain method of rescue. This has been accomplished in such a simple manner that a child might manage it with precision, rising and falling within three feet of the earth, again rising without assistance, carrying out 100 fathoms of line if necessary.—Communication in the above-named shipwreck would have been the means of saving the crew had a kite been on board. Even uninhabited shores might be reached by an ordinary swimmer attaching the line under his arms. A light has been discovered to attach to the tail, which neither wind nor rain will extinguish, to be used at night, so that persons on shore may see its position.—*Standard.*

SUNDAY SCHOOL SOCIETY.

At a recent Meeting of the Sunday School Society, the following gentlemen were appointed Associate Agents:

Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzey, R. W. Bayley, L. G. Pray, W. P. Jarvis, G. F. Thayer, Esqrs., and J. F. Flagg, M. D.

The duties of these agents, are, to visit and address Sunday Schools,—Teachers, Anniversary and other meetings; to collect statistics in relation to them, and advance the general objects of the Society. As their services are gratuitous, the object of the above arrangement, is to increase and divide the amount of labor. Pastors, Superintendents, Associations or Committees desiring a visit or other aid, are requested to give as early and seasonable notice as practicable, of the time, place and other necessary particulars.

All communications and applications on the subject of the Agency, to be addressed to the subscriber who has been appointed Agent for the purpose.

LEWIS G. PRAY, 39 Allen St., Boston.

The Handel and Haydn Society of Boston in order to meet the wants of the musical public, and more fully to carry out the leading object of the Institution, namely, *a general and practical knowledge of the Art of Music*, have established an annual course of Musical instruction, to be held at the *Melodeon* in Boston, during the sessions of the '*National Musical Association.*'

This course of instruction, designed especially for persons desirous of qualifying themselves to become Teachers of Music will commence on Tuesday 27th August at 10 o'clock A. M. and will be continued for about ten successive days, under professors Geo. J. Webb, J. T. Warner, and H. W. Greatorex, as follows—

1. Daily Lectures on Elementary Instruction in Vocal Music.
2. Lectures on Forming and Training the Voice.
3. Instruction in the several departments of Church Music, including Psalmody, Chanting and Chorus Singing.
4. Instruction in Glee Singing.
5. Instruction in Solo Singing.
6. Lectures on Musical Taste.
7. Daily Lectures on Thorough Bass.
8. Instruction on the Violin, Violincello, Flute &c. by Mr John Ostinelli, and other approved Teachers.
9. Lecture on the Piano-forte.
10 Lecture on the Organ.
11. Lecture on the Use of Musical Instruments.
12. Lecture on the 'Profession of Music,' and 'Music the Language of Feeling,' by Mr T. B. Hayward.
13. Performance of Handel's Oratorio of the 'Messiah,' and Chevalier Newkomm's Oratorio of 'Mount Sinai' with full orchestra of the 'Handel and Haydn Society' to which the members of this class and of the National Musical Convention will have free admission.

Terms.—Tickets to the whole course, except Nos. 7 & 8, $5 00, for a gentleman, with privilege of introducing a lady, and of free admission for future years. For a lady alone $2 50. Extra for No. 7, $2 50.

Tickets at JENKS & PALMER, 131 Washington street, and BRADBURY & SODEN, No 10 School street.

jy 17 3t

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

MARRIAGES.

In this city, 12 inst, by Rev Mr. Motte, Mr. Oliver Carter, to Miss Catharine Gardner.

In this city, July, 14, Rev. Charles W. Ainsworth to Miss Hannah G. Bride.

In Charlestown, on Sunday morning, Mr. Benjamin Brown to Miss Esther P. Nichols.

In Dorchester, by Rev. Mr Angier, Rev Benjamin Huntoon, of Canton, to Miss Lydia V. Baker, daughter of Edmund Baker Esq. of the former place.

In Nantucket, 16th inst. Mr. John L. Jones, of Boston to Miss Emeline G. Wilber.

In Springfield, on Sunday evening, 11th inst. by Rev. Mr. True, Mr. Norman Norton to Miss Jerusha Rice, daughter of Wm. Rice Esq.

In Keene N. H. July 8, by Rev. A. A. Livermore, Mr Christopher Tilden, to Miss Louisa B. Richardson, both of Marlboro.

In Richmond, Va., July 10, James Brooks, Esq., of New York, to Mrs. Mary L. Randolph, of Wilton, on James River.

DEATHS.

In this city, 20th inst, Mr Elijah Dix Harris, aged 43, at the house of his father, Rev Dr Harris.

In this city, on Wednesday morning, of consumption, Miss Eliza W. Bridgham, 35.

In Cambridgeport, July 20, Mr Edward Dallinger, 27.

In Newton, Upper Falls, July 17, Mrs Betsey, wife of Newell Ellis. Esq., 63.

In Weymouth, July 19, Eliza Jane, daughter of Quincy Pratt, 2 years and 5 months.

In New Canaan, Conn., July 10, Henrietta Sophia, youngest daughter of Mr Samuel St. John, Jr., of Mobile, 2 1-2 years.

In Hubbardston, June 30, Sarah, wife of Mr Stillman Morse, aged 38.

In Wrentham, July 14, Dr Samuel Bugbee, an eminent physician, about 60.

In Milford, Me., 20th ult., Miss Lucy P. Wright, daughter of Col. Samuel Wright, formerly of Westford, Ms.

In Camden, Nicholas Cooper, 66.

In New York, July 18, Frederick Hart, youngest son of James W. and Almira H. Hale.

In Cleveland, Ohio, Hon. John W. Willey, President Judge of that Judicial Circuit, a native of New Hampshire.

In Tallahassee, Fa., July 9, after a short but severe illness, Benjamin Chase Dean, of Massachusetts, about 26.

In Quincy, Fa., Mr Samuel S. Low, formerly of Maine, whither he was proceeding from Tallahassee, when he was arrested by the prevailing fever.

In New Orleans, suddenly, Mr William Allen, a native of Boston, 37.

In Nashville, Tenn., 3d inst., W. Hasell Hunt, Esq., a native of Massachusetts, one of the earliest publishers in the territory of Florida, and for a series of years the publisher and associate editor of the Nashville Banner.

PARKER'S SERMON.—New Edition.—A Discourse on the Transient and Permanent in Christianity, preached at the Ordination of Mr Charles C. Shackford, in the Hawes Place Church in Boston, May 19th, 1841: by Rev. Theodore Parker: second edition, with an Appendix, containing the 'various readings' collected from a comparison of the printed Discourse with the Manuscript Sermon as it was preached at South Boston. This day published by LITTLE & BROWN, 112, Washington street. july 24

NEW BOOKS PER CALEDONIA.—Knights' Physiological and Horticultural Papers—The Wye and its associations, a picturesque ramble, by Leitch Ritchie, Esq. 1 vol, with plates—The Derby Arboretum, containing a catalogue of the trees and shrubs included in it, &c., by S. C. Loudon—The Physiology of Vision, by Wm. Mackenzie—Hartford's Life of Bishop Burgess—Montgomery's Poetical Works, 3 vols—The Surgeon's Vade Mecum, by Robert Druitt, second edition illustrated with 50 wood engravings—Moore's Poetical Works, vol. 9—Treatise on the Steam Engine, by J. S. Russell—Pyle's Essay on making compost heaps of Manure—Mills' Treatise on an improved mode of cultivating the cucumber and melon—The Year Book of Facts for 1841—Recollections of the Lakes, by L. A. Twambley.

This day received by LITTLE & BROWN. Importers of Foreign Books, 112 Washington st. jy 24

BRONZE, FAWN, & MOROCCO TIES,—A large assortment this day received and for sale at the low price of 75 cents a pair at T. H. BELL'S 155 Washington street opposite the Old South Church.
jy 24 3tis

ENGLISH BOOKS, per Caledonia. — Thirlwall's History of Greece, 7 vols 12mo—Montgomery on the Cotton Manufacture of Great Britain and America, 8vo, plates—Dr Carpenter's Sermons on Practical Subjects—Campbell's Life of Petrarch, 2 vols 8vo—The Round Table; a collection of Essays on Literature, Men and Manners, by Wm Hazlitt, 12mo—The Poultry Yard, by Peter Boswell, 18mo—The Ladies' Knitting and Netting Book, 2 vols—Montgomery's Poetical Works, vol 3, new edition—Moore's Poetical Works, vol 9—The Philosophy of Mystery, by W. C. Dendy, 8vo—Hood on Warming Buildings by Hot Water, 8vo—Curie's Principles of Homœopathy, 8vo—History of the Great Reformation in the 16th Century, in Germany, Switzerland, &c, by J. H. M. D'Aubigne, 3 vols 8vo—Hazlitt's Plain Speaker, 2 vols 8vo—The Christian Teacher for July—The Christian Reformer for July—Fisher's Bible Illustrations, No. 14. &c &c

This day received, by J. MUNROE & CO., Importers of English Books, 134 Washington street. jy 24

BUSH'S NOTES ON EXODUS.—Notes, Critical and Practical on the book of Exodus; designed as a general help to Biblical Reading and Instruction, by George Bush, Prof. of Heb. and Orient. Lit. N. Y. city University, 2 vols 12mo.

Just published; for sale by JAMES MUNROE & CO., 134 Washington st. july 24

ENGLISH BOOKS.—The History of the Acts of the Holy Apostles, confirmed from other Authors; and considered as full evidence of the Truths of Christianity; with a Prefatory Discourse upon the Nature of that evidence, by Richard Biscoe, 8vo.

Theological Doubts; or an Inquiry into the Divine Institutions of the Priestly office; as now exercised among Christians; interspersed with a defence of the one Personality of the Supreme Being, by a Layman, 2d edition, 8vo.

Unitarianism tried by Scripture and Experience; a compilation of Treatises and Testimonies in support of Trinitarian Doctrine and Evangelical principles, with a general introduction, by a Layman, 12mo.

Eastern Manners illustrative of the New Testament History, as contained in the Gospels, by Rev. Robert Jamieson, 18mo.

Ecclesiastical Chronology; or Annals of the Christian Church, from its foundation to the present time; containing a view of General Church History and the course of secular events arranged according to the order of dates, by Rev. J. E. Riddle, 8vo.

Just received by JAMES MUNROE & CO., 134 Washington street. july 3

FRENCH SHOES.—A fine assortment may be found at the lowest market prices at T. H. BELL'S, 155 Washington street, opposite the Old South Church.
jy 24

DAGUERROTYPE STUDIO.

No. 62 Milk-street, opposite the Pearl-street House.

T. H. DARLING, (Professor of Photography, and Pupil of Professor Morse,) importer of No. 26 French plate.

Miniatures taken in a style unequalled—$3 to $5.

Instruction in the art, $25.

Cameras, Cases, No. 20 French plates, and every thing used in the art, furnished at the lowest prices.

Just received by the Steamer Caledonia, 400 packages of the above plate.

As several instances have occurred where Miniatures taken at Professor Darling's Studio have been exhibited as the productions of others, all will be marked 'Daguerrotype Studio.'

Darling's Patent Photometers for sale.

All communications (post paid) will receive prompt attention.

Any Editor who will give the above five or six insertions, shall be entitled to a *perfect* Daguerrotype Miniature. july 24

OFFICE, BANK, FACTORY, AND CHURCH CLOCKS.—The Subscriber is prepared to furnish Clocks for Churches and other public buildings of superior workmanship, and at short notice. Orders from a distance will receive immediate and careful attention.

A. L. DENNISON,
116 Washington street.
Parlor and other Clocks carefully repaired. jy 24

UNITARIANS AT THE WEST, and others desirous to know from time to time the state of Unitarianism in this and other countries, are requested to examine THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, *edited by Rev. E. S. Gannett.*

The Miscellany is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at $3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—Rev. H. Ware, jr. D. D.; Rev. Dr Dewey; Rev. Dr Parkman; Rev. C. Stetson; Rev. A. P. Peabody; Rev. C. Palfrey; Rev. E. B. Hall; Rev. G. E. Ellis; Rev. John Pierpont; Rev. W. H. Furness; Mrs Lee, author of 'Three Experiments of Living,'; Miss Park, author of 'Miriam,'; Rev. R. C. Waterston; Rev. T. B. Fox; Rev. S. Osgood; Rev. C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.

The number for July being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

☞ The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work is only necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston. jy 24

THE BEST HOURS OF LIFE for the Hour of Death, from the German of Jean Paul Richter. Published by JOSEPH DOWE, 22 Court st. j 6

BIBLES.—A large assortment of Bibles in various styles of Binding, from fifty cents to fifteen dollars. For sale by SIMPKINS, 21 Tremont Row. jy24

BUTLER'S ANALOGY.—Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. With an Introductory Essay, by Albert Barnes. Tenth edition.

For sale by SIMPKINS, 21 Tremont Row. jy24

MARRYATT'S NEW NOVEL.—Joseph Rushbrook, or the Poacher, by Captain Marryatt, author of Peter Simple, Jacob Faithful, etc.

Barnaby Rudge, by Boz, No. 10; Charles O'Malley, or the Irish dragoon, No. 9—just received.

McCulloch's Dictionary.—A Dictionary Practical, Theoretical and Historical, of commerce and commercial navigation, by J. R. McCulloch, Esq.,—first American edition: edited by Henry Verbake, LL.D.

The Stomach, in its morbid state, and the modern treatment of Syphilitic Diseases, by Langston Parker.

This day received at TICKNOR'S, corner of Washington and School streets. jy 24

LADIES HALF GAITERS,—A large assortment of Ladies Fawn, Black and Plaid Half Gaiters this day finished and for sale at the low price of $1 50 per pair at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 3wis jy 24

BOSTON DIRECTORY FOR 1841—Containing the names of the inhabitants, their occupations, places of business and dwelling houses; the City Register, with lists of the streets, lanes and wharves, the city officers, public offices and banks, and other useful information.

Just published and for sale at TICKNOR'S, corner of Washington and School streets. jy 24

A DISCOURSE—delivered on the Fast Day recommended by the President of the U. S.—by J. M. Duncan.

For sale at TICKNOR'S, corner of Washington and School streets. jy 24

MRS. ADAMS' LETTERS.—Just published a new edition of the Letters of Mrs Adams, wife of John Adams, with an introductory memoir by her grandson, Chas. Francis Adams—2 vols—third edition.

For sale at TICKNOR'S, corner of Washington and School streets. jy 24

MOUNT AUBURN.—The Picturesque Pocket Companion and Visiters Guide through Mount Auburn, illustrated with upwards of sixty engravings on wood.

For sale at TICKNOR'S, corner of Washington and School streets. jy 24

PICCIOLA.—The prisoner of Fenestrella, or Captivity Captive; by M D Saintine. For sale at TICKNOR'S, corner of Washington and School streets. jy 24

FRESH SUPPLY.—Incidents of Travel in Central America, Chiapas and Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia &c.

For sale at TICKNOR'S, corner of Washington and School streets. jy 24

THE NEW SEMAPHORIC SIGNAL BOOK, in three parts, containing the Marine Telegraph System, with the appendix, the United States Telegraph, Vocabulary, embracing Marryatt's Telegraph Signal Numbers, &c. &c., by John R. Parker, 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. jy 24

STEPHENS'S TRAVELS in Central America. 2 vols. For sale by JOSEPH DOWE, 22 Court st. jy 17

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends —Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

TO PARENTS AND TEACHERS.—Spiritual Culture, or Thoughts addressed to Parents and Teachers on the Discipline and Culture of Children. By J. P. Greaves. From the London edition.

Published by J. DOWE, 22

POETRY.

For the Register and Observer.

AN ADDRESS TO THE GREAT TREE ON BOSTON COMMON.

BY SAMUEL PETTES.

Again, warm suns and showers have made thee, Elm,
The nonpareil of all our sylvan realm;
If long thy sufferings, long the winter's waste,
Thine annual, sorrowing season, now, is past.
Thou seemest a Prince adorned for his levee,
These groves, as if convened to honor thee;
Or seemest an aged Priest with those, abroad,
Prepared, in Nature's fane, to worship God.
But be thy rank or purpose what it may,
The muse feels reverent, and would homage pay.

When Sol is reigning o'er his southern zone,
Here, less restrained, thy foes usurp his throne;
Then comes that lonely struggling, lonely woe,
Which those, whose fortunes wane, too often know.
Now, crowds beneath thy boughs will congregate,
Will praise the beauty of thy verdant state,
Admire thy sturdy frame, thy sheltering power,
If warm the sun or too profuse the shower,
Who, when rude Boreas stripped thine aged head,
Passed by and left thee, robbed, forlorn, half dead.
Not so with all, for if my soul reveres
Thy present, vernal beauty, size, and years,
Thou art my Mentor, patriarchal tree,
And bearest perennial, moral fruit for me.
Reflection, here, brings thought and feeling forth,
And here associations have a sterling worth;
Here retrospection elevates the soul;
Here, wisdom kindly proffers men her scroll.
And if thy story, Tree, is marred by time,
I f now beyond the reach of prose or rhyme,
We need not, here, imagination's aid,
Nor bold conjecture's pleasing light or shade,
They but degrade, where truths astonish more,
Than fairy's wildest legendary lore.

Thou art of all, that vegetates and dies,
The oldest living thing this scene supplies.
Yon fane, that reels beneath the strokes of time,
Felt not the builder's hand, till since thy prime.
The bird, that annual seeks thy topmost bough,
The aged man, however white his brow,
In trunk or branch but little change would own,
Since first that trunk or branch to them was known,
Since first, with equal innocence they played,
Amidst thy branches, or beneath thy shade,
Enjoyed the ground and bower, their sires enjoyed,
An heritage, which time had not alloyed.

If love of life has asked the question why
Thou livest to see whole generations die!
Why man, the first below, should be so frail,
While thou so slow shouldst rise, so slow shouldst fail;
Why he should fall to dust with all his power,
In some few years, and thou for centuries tower!
A voice from heaven declares, 'that all is right,
That man has stores beyond the reach of sight;
That much, which partial seems or seems severe,
Was meant to fit us for an higher sphere.'
If then, thou hast an age denied to me,
I will not grieve, nor will I envy thee,
For thou mayest troubles have, to me unknown,
Thou hast outlived thy peers, mayest feel alone,
Mayest constant weep o'er what has been destroyed,
Or have no taste for what is here enjoyed.
There are some human souls, who love the wild,
Who, even here, would feel from bliss exiled.
Thine optics may be pained like theirs with light,
May wish for mental or for moral night,
Desire a sanctity unknown to towns,
A savage life, or that of drones or clowns.

The trees that stood around thy youthful form,
Are dust; they fell before the axe and storm;
These, now so fair, that seem thy circling train,
Are modern things, thy fellows all were slain.
Thou art not ours, we came, thou couldst not flee,
Civilization hath encircled thee.
E'en thy first friends, first tenants of thy bower,
Were swept away by vices, or by power;
They left no record of that varying strife,
And few the relics of their humble life.
Some, sons of outcasts, sons of those who fled,
Yet tell their children, where their fathers bled,
Point to the rising sun from western hills,
And talk of wrongs till each wild bosom thrills.
But small the number, who can thus relate
Their own sad story, or their father's fate.

But turn, my muse, from sleeping errors turn,
The feeling heart may too much blame or mourn;
The victor now, and him who died or fled,
The earth embraces in an equal bed;
Their spirits are before an equal eye,
And on its justice let their sons rely.
The past should teach, and thus improve and bless,
But not too much excite, too much distress.
With God's and story's page before him spread,
Man's present duty should be careful read,
And careful done, this future bliss secures,
And error's pardon, only this insures.

If, Tree, thou hast a taste for things refined,
Or lovest the virtuous heart, the sterling mind;
If fond of all that social good imparts,
Of commerce, agriculture, science, arts,
Of all, that from the spirit's freedom springs,
Of all, that gives her holy, soaring wings,
Thou art the happiest tree that shades the ground;
A richer view, than thine, is rarely found.
Thou hast o'ershadowed oft the good and wise,
Oft beauty lifts to thee her lovely eyes.
If fickle thou, and fond of changing things,
Thou needest not move, thy guests are on their wings;
One long continued drama here is played,
And many varying scenes hast thou surveyed;
If oft the low or tragic grieve thy heart,
The serious comic is the ruling part;
The varying useful, not the coarse or vile,
And oftener thought producing, than the smile,
Of changing scenes and actors please the best,
Our trembling, bleeding hearts must own thee blest!

Though seeming silent, monumental Tree,
Thou hast a voice and thrilling words for me!
A voice that speaks of Him, who gave thee birth,
Of Him who formed and decorates the earth,
Of things, more lasting than thy woody tower,
Of things, more transient than thy leafy bower,
Thou standest a type of persevering zeal,
The growing grandeur of my country's weal,
Of virtuous, soaring souls that gradual rise
Through earth's cold storms, till past inclement skies.
Thy leaves, are friendships that endure but while
The public land, and prosperous interests smile,
But fly before the adverse, chilling blast,
And leave the sorrowing soul forlorn and waste.
Thy deep, sustaining branches under ground,
Bid him, who safe would soar, to be profound!
Thy changing fortunes too, great, guiltless tree!
Show man may suffer and from crime be free,
That I may much endure, to form my soul,
To fit my spirit for its final goal.
Thy winter bids me hope, when prospects freeze,
That vernal rays will warm the adverse breeze.
If faithful found, that summer suns will glow,
That all, which follows thrift, again will flow.
Though thou fulfillest thy purpose faithful Tree,
Be not too vain, but look around with me.
Here souls burn bright, here art's triumphant reign,
Here fruit-trees flourish, fields pour forth their grain,
Tame herds and flocks are fed on all the hills,
And plenty flows from labor's thousand rills,
Man tills the ground, the ground returns him food,
Here, all things seem to live for mutual good.
Thou hast the power to shield us from the sun,
But we have trees, that more than this, have done,
Which give us foliage and a rich repast,
Are pleasant shades and gratify the taste.
Possessions that can only shelter give,
We value less, than those on which we live,
We love the breeze, that through thy branches blows,
Yet more the fire that in our winter glows,
For more the days in these cold, northern realms,
That call for parlors warm than shadowing elms.
Now all thou art is a mere summer bower,
Though dug about, thou hast nor fruit nor flower,
Though long caressed, thou spreadest but barren arms,
Idly displaying only nature's charms.
But better thou, than some possessed of souls,
Whom mind should rule, whom sense too much controls.
The man, whose being is a moral waste
Has no protecting power, nor aught for taste!
He is an Upas, shedding poison round,
A blasting bush, why cumbereth he the ground?
Each moral error makes a natural wrong,
The earth is tilled where man is wise and strong,
If vice and folly take the human shape,
Earth's master is not man but is an ape,
Then, worthless plants will fruits and flowers suppress,
And God's best gifts will fail to raise or bless.

I love thee, Elm, but love my fellows more,
To see a garden here, would grieve me sore!
But if we tilled the rest and needed food,
Then even thou, shouldest cease to spoil a road!
Thy space should feed a family of souls,
When all is right man's good the earth controls.
If swords and spears were ploughs and pruning hooks,
If God's and Nature's laws were standard books,
Earth, soon would be improved and all enjoyed,
And every worthless wild would be destroyed!
But these and moral wastes will never cease,
Till wisdom's children nurse the arts of peace,
Nor, will a state so pure to man be given,
Till vicious drones from all our hives are driven.

Such lessons, Elm, thy presence gives to me!
I came to learn, and feel obliged to Thee!
And may the woodsman's clamor harm thee not,
Till virtuous hungry children need this spot.

MISCELLANEOUS.

LOVE OF NATURE.

Lord Bacon speaks of the contemplation of nature as a means of health; and certainly a love of nature is, in its influence on the mind and body one of the healthiest of our affections. but, this love needs cultivation—there are few with whom it is spontaneous, and they are persons of keen sensibility, quick perception, and accurate observation.

This love, like every thing else, is to be acquired by attention. If you are in the habit of observing the face of nature, you will certainly grow to love it.

Is it not deplorable that multitudes should live through a long life, and die without touching the feast every where spread before them? They are insensible to the

'Sweet approach of eve or morn.'

They are blind to the beautiful processes of the seasons, and the wonder-working changes of the atmosphere. For them in vain is the bloom of spring, and the hues of the summer harvest-fields. In vain for them the magnificent swelling of the ocean, the water-falls, the flowery brooks—'eyes have they, but they see not; ears, but they hear not.' Now, that you may not pass through life with the absolute loss of a pure, certain, and permanent source of happiness, I pray you to make the beauties of nature a *study*. If you live in the city, you are nearly debarred of the means. The book is closed upon your eye; but even in the city there is here and there a scattered leaf. There are parks and squares where the fresh grass springs, and flowering shrubs give their sweet odors to the air. In every street, amidst brick, mortar and pavements, that speak only of man, are trees, God's witnesses. Observe them, and they will express to you in characters of beauty, the changing seasons. See their freshening stems and swelling buds in spring, their wealth of leaves in summer, their brilliant hues in autumn, and in winter the naked, graceful forms of those limbs, over which the green garments of summer hung.

If you are so happy as to live in the country, the book of nature is at your command, and you may con your lessons on every hill-side. The roughest, most barren, most monotonous landscape, has an expansive firmament, sunshine and clouds, a forever changing and perpetual beauty. You may not have the prairie gardens of the west, but nature, if you love her, will teach you to make gardens of your own; and kind mother earth will yield you the wherewithal.

But it may be your happiness to live amidst beautiful scenery. Do not, then, be like those of whom Byron says,

'Poor paltry slaves! yet born midst noblest scenes—
Why, Nature, waste thy wonders on such men?'

Do not be negligent of your great privilege. Next to having friends and books, we esteem it the greatest happiness of life, to have a home in a beautiful country, amid tree-crested hills, where the streams gushing from their mountain-sources, leap and dance along their descending channels, the symbols of youth and happy liberty; where the summer-harvest waves on the hill-side; where a quiet river winds through the thick standing corn; where the happy homes of the deep valley just peep through the trees that embower them; where the secluded lake mirrors the silver beauties that cluster round it; and where each season seems to the lover of nature, as to the boy in the fable, the most beautiful.

Each season, I say, for it is only those who are unobservant of nature, that think the winter dreary and devoid of beauty. I do not allude to rare and transient appearances, when it seems as if nature kindly spread her purest garment over her blighted earth, or to those brilliant days when the earth appears sheeted with glass, when every spear of withered grass is sheathed in crystal, and the trees are hung with jewels, but to the ordinary effects of winter in our rigorous climate.

Do you not love to mark the wavy outlines of the hills that were hidden by the summer foliage; to see the windings of the river that now its veil has dropped, gleams, or rather smiles upon you all along its course; to see the lake sparkling up like a gem from the bosom of the valley? Have you never observed the effect of the atmosphere in our cold climate; the excessive brightness of the stars in a clear, cold night; the purple and rose-colored light that steals along the south and western hills at the rising of the sun; the transparency of the air in the middle of the day, when the distant mountains look like walls of sapphire; and above all, the indescribable glories of the sunset, when the mountains seem bathed in showers of molten gold and silver; when every cloud that floats along the horizon has the tints of the rainbow; and the sun, that perhaps a moment before had been obscured, shines forth from his pavilion of glowing clouds, and then disappears in a sea of glory.

There is no hyperbole in this. The sunsets are not always so brilliant, but if you will observe, you will admit there is rarely a day that they are not marked by some beauty. Words but feebly express the glories of God which the Heavens declare. Nor does it need any peculiar gift to admire them. I have seen school-girls, trained to observation and out-door pleasures, as much excited, day after day, by a winter's sunset, as a child is by a conjuror's tricks. And is not the excitement more healthy, more ennobling?

These natural pleasures you may always have. In no condition or stage of life will they fail you. Will not, then, a true economy lead you to cherish a love of them? Well might Byron call it a 'waste' where they were not enjoyed. They have, too, great moral uses; their tendency is to preserve you from dissipation, from evil speaking, gossiping and coarse pleasures, for their tendency is elevating. They are the ministers of religion. Madame Roland, a noble woman, who from the crimes and abuses of the times in which she lived, fell into the great misery of doubting the existence of God, said, that when she was alone and looking out on nature, her doubts were gone. The Creator is visible in his works, and if you there draw near to Him, He will draw near to you.

We hope the remark of some foreign travellers that Americans are peculiarly insensible to the beauties of scenery, is not just. It should not be so. These pleasures are in harmony with our institutions. They are accessible to all. Some of you, may never be rich enough to travel to the Louvre and the Vatican, the store-houses of the arts. You may never see the old palaces of Europe, with their long galleries of statues and pictures, but Nature's pictures, the unequalled models of the painter, are ever before you; her exhibition rooms are always open, and no price of admission to be paid.

Gardening is one of the pleasures which grows out of a love of nature, and ministers to it. The culture of flowers has been one of the favorite employments of females, ever since Eve went forth to her morning labors 'among sweet dew and flowers.'

Labor is so dear, and men so scarce in the older parts of our country, that unless our females will take it into their own hands the rearing of flowers, small fruits, and the more delicate vegetables, all but the rich must do without them—a sad alternative!

Is it not a fact, that the dinner-table in many of our farmers' families has, for the greater part of the summer, no vegetables but potatoes upon it, when there is ample garden-ground and females in the house, who would be the better for spending an hour or two out of doors every day? How many farmers' gardens in New England have strawberry beds? It is mortifying in these days of improved cultivation, to see our little front yards overgrown with coarse grass, with here and there an old scrawny, woody lilac, or perhaps, a few straggling neglected rose-bushes. These little court-yards, now mere waste ground, might be made to lend beauty, grace and fragrance to the merest hovel of a house.

Miss Mitford, who, among other accomplishments for which she is far-famed, is a most accomplished cultivator, has, in her last work incidentally introduced a description of a portion of her garden-wall which, at the risk of making my young friends blush for their own neglect, I am tempted to quote. The little domain attached to Miss Mitford's cottage is, if I have been correctly informed, not more extensive than an average farmers' garden! 'I know nothing so pretty,' she says, 'as the manner in which creeping plants interwreath themselves one with another. We have at this moment a wall quite covered with honeysuckles, fuchsias, roses, clematis, passion-flowers, myrtles, scobœa, acrimacarpis, lotus spermus, and maurandia Barclyana, in which two long sprays of the last-mentioned climber have jutted out from the wall, and entwined themselves together like the handle of an antique basket. The rich profusion of leaves, those of the lotus spermus, comparatively rounded and dim, soft in texture and color, with a darker patch in the middle, like the leaf of the old gum geranium, those of the maurandia so bright and shining, and sharply outlined—the stalks equally graceful in their varied green, and the roseate bells of the one contrasting and harmonising so finely with the rich violet flowers of the other, might really form a study for a painter. I never saw anything more graceful in quaint and cunning art, than this bit of simple nature. But nature often takes a fancy to outvie her skilful and ambitious handmaid, and is always certain to succeed in her competition.'

You may be discouraged by an array of flowers new to you, and of others, the myrtle and passion-flower for instance, which will not endure the rigor of our climate. But there are beautiful plants enough that will, exotics and natives.

If there is no cultivator within your reach who will give you seeds, and slips, go to the woods and get the flowers that nature has so profusely sown there. The laurel, (calmia,) the wild honeysuckle, (azalia,) and the sweet briar grow all over our hills. The most beautiful species of the clematis grows like a common weed, along our river-courses, and all the varieties of the orchis, the brilliant cardinal, (lobelia,) and flowers, more than I can name, are scattered over even our cold northern states.

Girls of fourteen, some girls of twelve years, are perfectly competent to the weeding of strawberry beds, training grape-vines, tying up lettuces, transplanting tomatos and cauliflowers, and the entire culture of flowers and shrubs.

A basket of strawberries is a gift to offer a princess, a benefaction to bestow on an invalid, and a resource for hospitality in a frugal household. How cheaply earned is such a luxury! —cheaply! the labor that produces it is paid ten fold in the health and cheerfulness of the laborer.

The time spent in embroidering pocket-handkerchiefs and taboureta, will cover your garden-beds with strawberries, and fill them with flowers, the adornment of paradise—then, my dear young friends, estimate the worth of each, and choose your occupation.

SOWING TURNIPS AMONG CORN.—By scattering a small quantity of turnip seed among corn at the last hoeing, the last of June or first of July, a considerable quantity of turnips may frequently be obtained with very little expense, and without injury to the corn. If the corn grows very rank, and completely shades the ground, the turnips will be small, until the corn is ripe, or the stalks cut, or the corn cut up, then the turnips will grow, if the season be favorable.

Sometimes 50 or 75 bushels of turnips are raised in this way at an expense not exceeding so many cents, excepting the harvesting.

Turnips of a rapid growth may be sowed among corn as late as the middle or 20th of July, and if the fall be warm, they get a good growth, after the usual season for corn to ripen, or for cutting it up or topping the stalks. The early garden stone is an excellent turnip for late sowing. The quality is fine, and it grows more rapid than the common flat.—*Yankee Farmer.*

For the Register and Observer.

THE RUINED BOY.

Henry —— his other name I shall forbear to mention—was the only son of affectionate parents. They had received only that small chance of an education, which the common district schools afforded some forty years ago in obscure country towns in New England. And the opportunities they enjoyed they but indifferently improved, as is too often the case with thoughtless youth. The scanty instruction, however, which they received, enabled them both to read and to write their names, and in fact the father could keep his accounts with his neighbors, when he had dealings with them.

As time rolled away Providence sent them several daughters, and at length a son was added to the family. As he was their youngest child, and an only son, and had been given them in their old age, and as it would seem in kindness for a prop to their declining years, he was the object of much tender solicitude. It was the misfortune of the youth that he was an only son, or that he had such indulgent parents. Defective as had been their education, that of their son was still more deplorable in every point of view. His mother neglected even to teach him the Lord's prayer; and that work, which should have been joyfully done by maternal lips, as soon as the child could lisp its first accents, was left till he was ten or twelve years of age, to be performed by a benevolent individual, whom Providence brought in contact with him. Of victuals and drink the boy had enough, as his own appearance and size would abundantly show. The food of the mind was not provided. The parents were not wanting in affection for their son: indeed an over fondness of the child justified the old adage, that 'an only son is usually spoiled by the foolish indulgence of the parents.' In a word, the child was permitted to have its own way in every thing. Instead of being made to get lessons, or of being kept at work, he would run away, and get with other vicious boys, and frequently be gone a whole day, without the parents knowing what had become of him, whether on Sunday or week-day, it made no difference. He disliked work, and would tell wrong stories to avoid doing chores. He became saucy to his parents and other persons, would go to school only when, and where he pleased. He got into a habit of taking things which did not belong to him, and though told it was wrong he did not reform. Many things, though they were of trifling value, he took; and when detected, he would pretend that he found them. He was disliked by other boys, and their parents became unwilling that their children should associate with him. In short, he was known throughout the neighborhood to be a bad boy. No dependence could be placed on him; he would not only take what did not belong to him, but he would tell wrong stories. He was disobedient, and when his father wanted his assistance, he would not unfrequently pretend to be sick till his father was out of sight, and then he would run away, and go to play, remain idle, or be in mischief.

The habits of idleness, of being saucy and disobedient to his parents, and of pilfering, grew upon him. Having escaped punishment for his misconduct, and the thefts he had perpetrated, which came to the knowledge of his father and mother, the latter of whom was always ready to take his part, and if possible prevent his being punished when the forbearance of the former was exhausted, he was led to go to still greater lengths. He stole a watch and some money, and secreted them: he was, however, soon detected. An officer came with a writ and took the youth, and shut him up in jail. After remaining confined there in a filthy apartment four weeks he had his trial: his guilt was evident, and he was sentenced to go to the state's prison five years. Henry, poor boy, had stolen: he had already laid in jail for it a whole month: he had been sentenced by the court to five years' confinement at hard labor in the state's prison. What would not Henry now give to be freed from the disgrace, and the punishment!! If he had obeyed his father, he never would have brought these evils upon himself. If the father and mother had unitedly maintained a wholesome discipline over their son, and punished the first transgression of their reasonable commands they never, in consequence of ill judged indulgence, would have become a gushing fountain of agony; nor would their only son bring down their gray hairs with sorrow to the grave.

CLERICUS.

VALLEY OF THE MISSISSIPPI.

The balance of political power in this country will soon become firmly fixed west of the Allegany Mountains.—The influx of population is so rapid and the extent and fertility of its soil, so great, that the destinies of this country will shortly be determined by the voices of the people living in the Valley of the Mississippi. This stupendous region is pronounced by an erudite foreigner, the most magnificent dwelling place prepared by the Almighty for man's abode. Yet even at the present day, comparatively speaking, it is a mighty desert, only a stupendous moral waste. The geographical extent of this Valley is vast and the number and size of the rivers which irrigate its soil, almost exceed computation. The moral culture which should be diffused there, is important in a ratio proportioned to its boundless necessities. But few persons are aware that the extent of the Mississippi Valley exceeds that of France more than six times, embracing as it does over a million and a half square miles. Its resources and dimensions fit it for sustaining a population much beyond the present number of people who inhabit Europe. The rivers which fertilize its bosom are scarcely equalled in the old world. The Mississippi alone traverses a section of country 2500 miles in length, while 500 miles from its mouth, ships of great burthen float upon its bosom. Fifty-seven large streams act as tributaries and help to swell the waters of the Father of Rivers. The Missouri exceeds 2000 miles in length, the Arkansas, 1300, and the Red River 1000. All the varieties of soil and vegetable productions and temperature of Europe, are found in this almost boundless valley, while fertility and sterility are diffused alike with a prodigal hand. The spread of education and of moral and religious culture in this vast region is important in proportion to the stupendous influence which its inhabitants are destined to wield in the Union. The tone of society there must be regulated by the education which its people receive, while the virtue which chastens while it elevates the man, must be determined by the exertions made by the friends of religious and moral culture. The schoolmaster, the philanthropist and the Christian should look upon this vast field of enterprise with eyes of peculiar favor. It possesses all the original elements of vice and virtue, which, as they predominate, will directly retard or elevate the character of this country. Under such an aspect of things, does the Valley of the Mississippi receive its full share of attention from Protestant Christians?—*Philadelphia North American.*

BOOKS published by SAXTON & PEIRCE, 133 1-2 Washington street.

Two Hundred Pictorial Illustrations of the Bible and Views of the Holy Land. Two volumes now published—over 16,000 copies of the first volume have been sold since December last. Vol. 2 lately issued. Each volume contains 200 engravings.

The Vestry Singing Book; being a collection of the most popular and approved Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, singing schools, &c.

The publishers would state that they have already introduced the work into about twenty societies in the short space of 3 weeks; and that they have recommendations from nearly 100 Clergymen and religious newspapers.—Copies furnished to Clergymen and others for examination.

My Little Singing Book. Designed for the use of Sabbath Schools &c.

Providence illustrated, or Interesting Stories from the German. 2d edition.

Musical Stories and Scraps, containing Lives of Haydn and Mozart, written for the Young.

French's System of Practical Penmanship.

The Temptation; or Henry Thornton. Dedicated to the Bennet street Sabbath School. jy 17

CIRCULAR POINTED PEN,—Writing Fluid &c. &c. This pen is believed to be the best now in use, containing all the elastic qualities of the quill.

For sale by JOSEPH DOWE 22 Court st. j 19

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*. viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & CO. and HARTMAN & FILLS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.

m 13

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

LETTER AND BILLET PAPER.—From $1 to $5 a Ream—Ruled and plain. For sale by JOSEPH DOWE 22 Court st. epistf may 15

JAMES MUNROE & CO.
IMPORTERS OF ENGLISH BOOKS,
134 Washington street.
All orders for English Books promptly executed.
feb 6 istf

CHEAP LETTER PAPER.—A supply of Cheap Paper from $1 to 4$ a Ream. Received by JOSEPH DOWE 22 Court st. istf may 1

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

NEW WORKS.—The Holy Voice; a Sermon delivered on Fast Day at West Cambridge, by Norwood Damon.

Parker's Sermon, on the Transient and Permanent in Christianity, delivered at Mr Shackford's ordination at South Boston.

Channing's Works, 5 vols.

Also,—A new Edition of Allen's Questions, first part, to which is added an entire new map of Palestine. This renders the Book very useful to Sunday School Teachers.
BENJAMIN H. GREENE 124 Washington st. j26

CLOTHS AND CASSIMERES.—At the One Price Store, may be obtained Cloths, Cassimeres, Vestings and other Dry Goods, on as good terms as at any other Store. Persons who do not rely on their own judgment in the selection of Goods, are assured that we furnish them at the very lowest prices. We have an excellent assortment of German Cloths, which are of recent importation, of superior quality and colors. Just received, another lot of those very stout Black and Figured Satins, suitable for Vestings.

On hand, a very general assortment of Sheetings and Shirtings, brown and bleached, which we shall sell by the Yard, Piece or Bale, at the Manufacturers' prices.
KIMBALL & PHELPS,
je 26 No. 28 Washington street.

ORNITHOLOGY.—A Manual of Ornithology, of the United States, and Canada, by Thomas Nuttall, A. M., TLS. *Water Birds.*

Nuttall's Ornithology of the United States and Canada, 2d edition, with additions. *Land Birds.*

For sale by S. G. SIMPKINS, 21 Tremont Row. jy 3

NEW ENGLISH BOOKS.—Memoirs of Celebrated Women, edited by G. P. R. James, 2 vols, 12mo.

The Plain Speaker; Opinions on Books, Men, and Things, by Leigh Hunt, 2 vols 8vo.

Athenian Letters or the Epistolary Correspondence, by an Agent of the King of Persia, residing at Athens, during the Peloponesian War, 2 vols 4to.

A History of France, with conversations at the end of each Chapter, by Mrs Markham, Author of a History of England, for the use of Young Persons, 5th edition, 2 vols 12mo.

The Poetical Works of Leigh Hunt, 8vo.

Lectures on the Criticism and interpretation of the Bible; with two preliminary lectures on Theological Study and Theological arrangement, by Herbert Marsh, D. D., 8vo.

Lectures on Scripture as delivered before the President and Members of the Royal Academy, by John Flaxman, 8vo, plates.

For sale by JAMES MUNROE & CO., 134 Washington street. july 17

NEW ENGLISH BOOKS.—Jones' Animal Kingdom.—A general outline of the Animal Kingdom and Manual of Comparative Anatomy, by Thomas R. Jones, F. L. S., Professor of Comparative Anatomy in Kings' College, London; Fullerian Professor of Physiology to the Royal Institution of Great Britain, &c., illustrated by 360 engravings.—The Waverley Gallery of the principal Female Characters in Sir Walter Scott's Romances, from original paintings by eminent artists, engraved under the superintendence of Chas. Heath, complete in 1 vol, elegantly bound; just published—Cambridge Prize Poems; a complete collection of such English Poems as have obtained the annual premium instituted in the University of Cambridge, from the year 1750 to the year 1806, a new edition, in 2 vols.—Reports of the Select Farms and Flemish Husbandry, in 1 vol, 8vo.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. july 17

CHANNING'S WORKS.—The Works of Wm. E. Channing, D. D. in 5 vols.

For sale at TICKNOR'S, at the corner of Washington and School streets. july 17

ARGUMENT OF JOHN QUINCY ADAMS, before the Supreme Court of the United States, in the case of the U. S. Applicants vs. Cinque and others, Africans, captured in the schooner Amistad, delivered on the 24th of February and 1st of March, 1841, with a review of the case of the Antelope, this day published and for sale at TICKNOR'S, corner of Washington and School streets. july 17

NEW BOOKS, lately published and for sale by LITTLE & BROWN, 112 Washington street.

Robinson's Biblical Researches in Palestine, Mount Sinai and Arabia Petræa—3 vols.
Stephens' Travels in Central America, 2 vols
Young's Chronicles of the Pilgrims, 8vo
Campbell's Life of Petrarch, 8vo
Life and Literary Remains of L. E. L., 2 vols
Downing's Landscape Gardening and Rural Architecture
Edwards' Anatomy and Physiology, 8vo
Macaulay's Miscellanies, 3 vols
New York Historical Collections, new series, vol. 1
Augustinism and Pelagianism, by G. F. Wiggers, translated from the German by Rev. Ralph Emerson, 8vo
Poetical Literature of the West, 1 vol
Washburn's Judicial History of Massachusetts
Coleman's Christian Antiquities, 8vo
Annals of the Poor, by Leigh Richmond
&c &c &c jy 17

THE POWER, WISDOM, AND GOODNESS OF GOD, as displayed in the Animal Creation; showing the remarkable agreement between this department of Nature and Revelation—in a series of Letters. By C. M. Burnett Esq. 8vo.

For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. jy 17

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE BOOK OF PSALMS.—Received this day, a supply of 'The book of Psalms:' being the authorized version of that part of the Sacred volume.

The above is a beautiful Pocket Edition of the Psalms; and the same as used in the new Unitarian Church in Boston, under the care of Jas. Freeman Clark.

BENJAMIN H. GREENE, 124 Washington, corner of Water Street. je 26.

MR. BURNAP'S LECTURES ON THE SPHERE OF WOMAN.—Lectures on the Sphere and Duties of Woman, and other subjects, by George W. Burnap, Pastor of the First Independent Church of Baltimore, 12mo.

A fresh and large supply this day received by JAMES MUNROE & CO., 134 Washington street. jy 8

DR CHANNING'S WORKS, American edition.—The Works of William E. Channing, D. D., first complete American edition, with an Introduction, 5 vols 12mo.

Just published; for sale by JAMES MUNROE & CO., 134 Washington street. jy 3

OIL CLOTHS, all widths, suitable for Table Coverings, may be obtained at the One Price Store, No. 28 Washington street.

Just received, another lot of German Painted Floor Cloth, suitable for Entry Carpets, at a very low price. je 26

PERIODICALS.——WILLIAM CROSBY & CO., 118 Washington street, furnish regularly all the principal Reviews and Magazines published in this country, among which are the following:

The North American Review,	Quarterly,	$5,00
The New York Review,	"	5,00
The Boston Quarterly Review,	"	3,00
The Dial,	"	3,00
Four Foreign Quarterlies,	"	8,00
Blackwood's Magazine,	Monthly	4,00
Bentley's Miscellany,	"	5,00
Knickerbocker Magazine,	"	5,00
Lady's Book,	"	3,00
Ladies' Companion,	"	3,00
Graham's Ladie's and Gentlemen's Mag.	"	3,00
Merry's Museum,	"	3,50
Parley's Magazine,	"	1,00
The Monthly Miscellany,	"	3,00
Christian Examiner,	once in two months,	4,00

Any other works not on this list will be furnished.—City subscribers supplied free of expense.

Clubs or Societies that subscribe for a number, will be entitled to a discount from the above prices.

Orders solicited. jy 10

NEW JUVENILE BOOKS. — Jessie Graham: or Friends dear, but Truth dearer—Constance, or the Merchant's Daughter, a tale of our times — The Merchant's Widow, and other tales—Charles Linn; or how to observe the Golden Rule. With other stories.

Just received and for sale by SIMPKINS, 21 Tremont Row. jy 21

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.

Published by JOSEPH DOWE, 22 Court street.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING.

BY DAVID REED,

At 19 Water Street, Boston.

TERMS.—*Three Dollars*, payable in six months, or *Two dollars and fifty cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.